

BZ P (Heywood)

HEYWOOD CHAPEL.—On Sunday, ^{April 6, 1884} the Rev. M. Pearson commenced his duties as pastor of this chapel. The rev. gentleman, who possesses a clear and distinct voice, preached from 2nd Samuel 5th chap. 24th verse. At the close, he laid before the congregation his plans for carrying on the cause, and asked for the prayers and sympathies of the congregation. When he got the invitation to come and preach at Heywood chapel, he had a letter partly written accepting the charge of a church in America, so that he felt there was a providential hand in the matter. In the afternoon the choir sang one of Kent's anthems. The congregations were large. It will be two years, next July, since the Rev. J. H. Deex resigned the pastorate, and only on one occasion since the death of the Rev. Oliver Heywood, has the church been so long without a pastor, and that was between the close of the pastorate of the Rev. Robert Harper and the commencement of the Rev. John White, in 1820. The Rev. Mark Pearson is the tenth pastor since the church was founded by Oliver Heywood in 1672. The following is the time the ministers have stayed here :—The Rev. O. Heywood was pastor for 30 years, terminated by death ; Rev. Thos. Dickinson, 41 years, terminated by death ; Rev. Robert Hesketh, 30 years, terminated by death ; Rev. Saville Walker, 17 years, resigned ; Rev. John Bates, six years, resigned ; Rev. Robert Harper, 17 years, resigned ; Rev. John White, 29 years, died ; Rev. ~~Charles~~ Hoyle, 11 years, died ; Rev. J. H. Deex, 20 years, resigned. The recognition service is to take place next Tuesday. *Giles*

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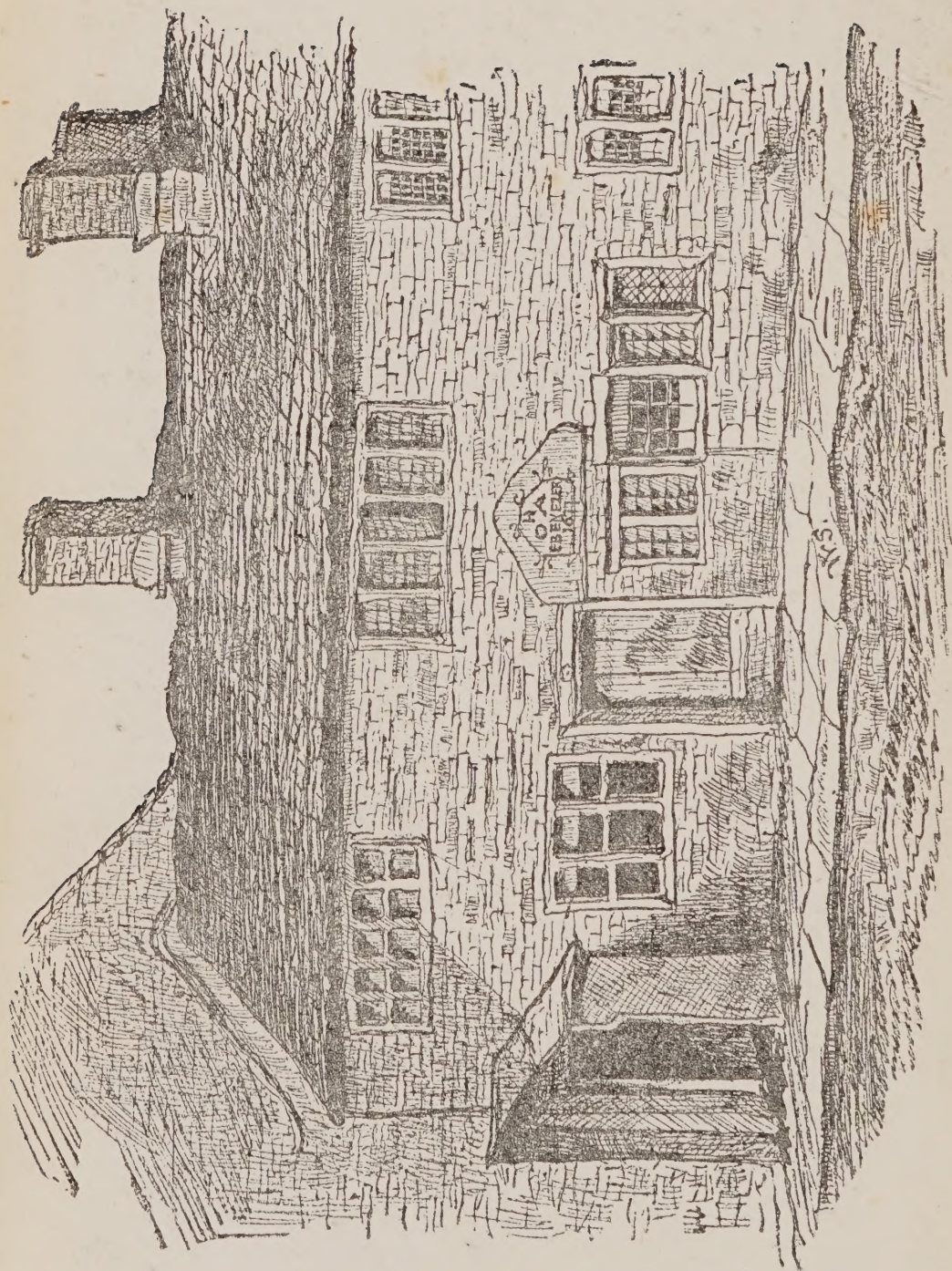
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THE

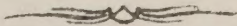
Rev. Oliver Heywood, B.A.

1630—1702;

HIS AUTOBIOGRAPHY, DIARIES,
ANECDOTE AND EVENT BOOKS;

*ILLUSTRATING THE GENERAL AND FAMILY HISTORY
OF YORKSHIRE AND LANCASHIRE.*

IN THREE VOLUMES, WITH ILLUSTRATIONS.



EDITED BY J. HORSFALL TURNER.



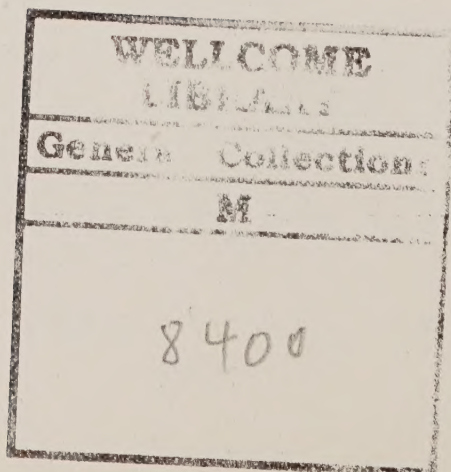
VOL. I.



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MDCCLXXXII.

BZP (Heywood)



To

Samuel Roberts, Esq., M.A., F.R.S.,

and to

Mrs. Roberts,

Great-great-great granddaughter of

The Venerable Oliver Heywood,

This Volume is respectfully inscribed

By the Editor.

J. H. J.

Idel, Leeds,

Aug., 1882.

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**** I thankfully acknowledge my obligations to G. H. Adshead, Esq., for the loan of MS. (a), to S. Vint, Esq., for MS. (b), and to Samuel Roberts, Esq., M.A., F.R.S., for the rest.*

Pedigree of the Heywood Family,

FROM THE TIME OF EDWARD VI.

Printed from Rev. Joseph Hunter's MS., dated 1812.—J. H. T.

JOHN HEYWOOD, of Heywood Mill, Waterside, in the parish of Bolton-le-Moors, living there in the time of Edward VI. Married — daughter of — Seddon, of Prestalee, and had a son,

OLIVER HEYWOOD, of Little Lever, in the parish of Bolton-le-Moors, where he had a small estate. He was by trade a carpenter. He lived to about the age of 70 years, and died in or about 1628. Married Alice, daughter of — Hulton, of Brightmet, in the parish of Bolton; sister to Adam Hulton, of that place. Wm. Hulton, of Northampton, V.D.M., Nath., Hulton, of Newington green, and Judith, wife of Samuel Heaward, were children of the said Adam Hulton. Oliver Heywood having issue by Alice his wife,

I. RICHARD, of whom presently. (a)

II. John, born 1592, died young.

III. Thomas, died young, Feb. 20th, 1600.

IV. JOHN, of Chapel-house, Little Lever; died July 30, 1680, aged 77; buried at Bolton, on the 31st. Married Isabella, 1st wife, sister of Roger Barlow, 1627; died, *sine pueris*, 1667. Married Joan, 2nd wife, sister of James Mason, 1669; died Dec. 13, 1691; by whom he had two sons, (Joan had a second husband, James Horrocks, of —, in the parish of Dean,) viz.,

I. JOHN, born Dec. 22, 1678; baptized 24th: his father being 75 and his mother 34 years of age. In Coley Register in O. Heywood's handwriting the year is said to be 1677. The above date also occurs in the Blue Book in O. H.'s writing, but I should think the Register contains the most correct dates. [J. Hunter.]

II. Nathaniel, baptized June 22, 1680; died young, buried at Bolton.

V. Mary, born Ap. 1601, and died unmarried, in 1635. She was lame.

(a) RICHARD HEYWOOD, of Little Lever, yeoman ; died March 1, 1676-7, aged 81 ; buried at Bolton. Married Alice Critchlaw, only daughter of — Critchlaw, of Longworth, in the parish of Bolton. She had four brothers. The eldest, Wm. Critchlaw, died of wounds received at Wigan in the Civil Wars. The names of the second and third were Francis, died 1669, and Hugh, of Shrewsbury. The youngest, Ralph Critchlaw, Esq., acquired a fortune in trade, and became a justice of the peace. She was the first wife of Richard Heywood ; born in 1593 ; married in 1615 ; died at her son's house at Northowram, April 22, 1657 ; and was buried in Holdsworth's chapel, south side of Halifax church. Married Margaret, 2nd wife, daughter of — Brereton ; died Dec. 8, 1697 ; buried at Bolton. Richard Heywood, by Alice, his first wife, had

- I. John, died in his infancy, and was buried at Bolton.
- II. Hannah, married Thos. Crompton, of Brightmet, in 1643, who died April 26th, 1673 (1672, Hunter). She had 14 children, but only left four living. She died Dec. 4, 1673.
- III. Mary, married Nicholas Hunt, of Horwich ; she died 1648, leaving only one daughter, Esther, who married Jas. Worsley, of Rivington. Nicholas Hunt re-married, and died 1673, leaving by his second wife, six sons and one daughter.
- IV. JOHN, of —, eldest surviving son ; married Mary Ramsbotham, daughter-in-law to — Ingham, of Ribchester, V.D.M. died April 23, 1672. John Heywood went to the West Indies, and died at Barbadoes in Sept. 1664, aged about 40 ; leaving
 - I. RICHARD, of —, only surviving son and heir ; married Alice, daughter of Robt. Crompton, of Darcey Lever ; died March 25, 1675, aged about 24, and left John, only child, died an infant, June 1, 1675, two months after his father : he was the last male descendant of John Heywood, elder brother to Oliver and Nathaniel.
 - II. Hannah, died in 1672, aged 13 years.
 - III. Oliver Heywood, died an infant a year old, in 1655.
 - IV. Mary, sister and co-heir to R. Heywood, and divided his lands with her sister ; married Peter Rothwell,

of Holcombe and of Darcey Lever, May 4, 1682 ; had eight children ; her husband was buried at Bolton, July 14, 1719, aged 68 ; she was buried at Bolton, April 29, 1728, aged 68 ; had issue, viz.,

- | | |
|------------------|---------------------|
| 1. John, 1683. | 5. Elizabeth, 1688. |
| 2. Mary, 1684. | 6. Esther, 1689. |
| 3. Peter, 1685. | 7. Robert. |
| 4. Thomas, 1686. | 8. Richard. |

- v. Esther, sister and co-heir of Richard Heywood ; born in 1661, married James Lomax, of Little Lever (who was born 1656), Jan. 21, 1680 ; had 7 children, of whom James, born 1684, married Eunice Seddon, 1729 ; died 1742, leaving

- | | |
|------------------|-------------|
| a. John, 1682. | d. Richard. |
| b. Mary, 1686. | e. Anne. |
| c. Esther, 1688. | f. Oliver. |

- g. James, born 1738, "lives in the house where Richard Heywood lived," married Hannah Withington, in 1763, and had

1. James, born 1764.
2. Joseph Withington, born 1769.
3. Hannah, born 1774.
4. Peter, born, 1777.
5. John, born 1782.

- V. Esther, married Wm. Whitehead, of Bent-hall, in Lothersdale, Carlton, in Craven, who died Nov. 15, 1671 ; she died Oct. 1695, in the 68th year of her age, leaving several children :

- | | |
|----------------------------|------------------------|
| I. John, died 1664. | iv. Edmund, died 1672. |
| II. William, died 1650. | v. Joseph, died 1668. |
| III. Nathaniel, died 1667. | xiii. Eight daughters. |

- VI. OLIVER, of whom presently. (b)

- VII. Alice, married Samuel Bradley, of Ainsworth, died on Nov. 2, 1669 ; she died May 9th, 1677 ; had six children.

- VIII. NATHANIEL, of whom presently. (c)

- IX. Josiah Heywood, youngest son, died in Barbadoes, in 1664, aged 26, unmarried.

Richard Heywood, by Margaret, his 2nd wife, had issue, viz.,

- I. Thomas, of Virginia. He went thither with Capt. Langden, 1679.

- II. Nathan ; died at Little Lever, *sine pueris*, 1685.

(b) OLIVER HEYWOOD, of Coley and Northowram, in the parish of Halifax, V.D.M. the second surviving son. Born at Little Lever, March, 1629; baptized at Bolton, the 15th; of Trinity Coll. Camb. B.A.; ordained minister at Bury Church, Aug. 4, 1652; curate of Coley chapel, whence he was ejected by the uniformity Act, 1662. After having done and suffered much in the cause of Nonconformity, he died at his house at Northowram on the 4th of May, 1702, and was buried in Holdsworth's chapel, south side of Halifax church. His Will bears date, April 28, preceding. He married Elizabeth, his 1st wife, daughter of John Angier (who was ejected from the living of Denton, in Lancashire, by the Act of Uniformity, 1662), April 25, 1655. the banns having been published on three preceding Lord's days in Halifax Church. Died May 26th, 1661, about 27 years of age. Married Abigail, his 2nd wife, daughter of James Crompton, of Brightmet, in the parish of Bolton (who was baptized Oct. 1, 1632), June 27th, 1667; Will dated Aug. 1, 1702; died *sine pueris*, 1707. Oliver Heywood had issue by Elizabeth, his first wife:

I. JOHN, eldest son, born at Northowram, April 18, 1656; entered as a student for the ministry among the Nonconformists, at Mr. Frankland's academy at Natland, May 26, 1674; ordained Aug. 24, 1681; tutor to Thos. Westby, Esq., of Ravenfield, Nov. 18, 1684; minister at Rotherham, March 14, 1693, still residing at Ravenfield; removed thence to Pontefract, where he exercised his ministry many years, and died at Balifield, near Sheffield, and was buried at Hansworth, Sept. 6, 1704, aged 48. He married Elizabeth, daughter of — Stacey, of Sheffield, at Darton, Oct. 2, 1694 (who died a widow, April 15, 1721), by whom he left the following issue:

i. Timothy, of Sheffield, apothecary; born Dec. 13, 1695; baptized by Mr. Tim. Jollie, of Sheffield, Jan. 1, 1696; died *sine pueris*, Sept. 25, 1718; and was buried at Hansworth, near Sheffield: had been married only six days. He married Hannah, daughter of —; she had her thirds on the Lever Estate; she afterwards married William Marsden, of Sheffield, attorney-at-law.

II. Elizabeth, died unmarried, March 21, 1718, aged 22.

III. Bridget,

II. ELIEZER, of whom presently. (*d*)

III. Nathaniel, third, and youngest son ; born at Northowram, Aug. 7, 1659, and died there in his infancy.

(*d*) ELIEZER HEYWOOD, 2nd son, born at Northowram, April 18, 1657 ; entered as a student for the ministry at Mr. Frankland's academy, along with his brother John, May 26, 1674 ; ordained at Attercliffe, April 21, 1687 ; minister at Walling-Wells, 1691 ; died minister of Dronfield, in Derbyshire, May 20, 1730, and lies buried in Dronfield church. He married Helen, daughter of John Rotherham, of Dronfield, Gent., at Hansworth, Jan. 1, 1700 ; died 1713.

I. Oliver, born at Dronfield, 8th March, baptized 14th died 16th, 1701.

II. Bridget, born 7th of June, 1702, baptized by Mr. Prime, 16th ; died five weeks before her mother, in her 11th year.

III. Elizabeth, born at Carlton, July 15, 1703 ; baptized by Mr. Denton ; died Aug. 31, 1758 ; had eight children. She married Isaac Wylde, Nottingham, apothecary — brother to Dr. Wylde, master of the grammar school in that town, died May, 1760.

IV. John, born at Carlton, Sept. 2, 1704 ; baptized by Mr. Prime ; died an infant.

V. Helen, born 1707, died in her infancy.

VI. Hannah, born 1708 ; died unmarried, in 1740.

VII. ELIEZER, V.D.M. only surviving son and heir ; born at Dronfield, Oct. 8, 1710 ; was many years minister at Mansfield, in Nottinghamshire ; and died there July 22, 1783 (? 1782). He married Jane, daughter of Sam. Shaw, of Dronfield and Mansfield, V.D.M. born at Derby, Jan. 15, 1730, married Nov. 6, 1751. Left issue, viz.,

I. SAMUEL, of whom presently. (*e*)

II. Eliezer, 2nd son, born June 10, 1756 ; baptized by Dr. S. Eaton, 26th ; settled in North America.

III. Mary, born August 14, 1758 ; baptized by Dr. Eaton, Sept. 13 ; living unmarried at Mansfield, 1817 ; died there Feb. 19, 1832.

IV. Bridget, born Aug. 1, 1760 ; baptized by Dr. Eaton, Sept. 3 ; died unmarried, May 10, 1784.

V. Charlotte, born May 6, 1762 ; baptized June 30, by

Heywood Pedigree.

Dr. Eaton ; living unmarried, at Mansfield, 1817 ; died there April 9, 1834.

VI. Jane, born 11th of July, 1765 ; baptized by Dr. Eaton, Aug. 14 ; married William Paulson, of Mansfield, surgeon, 1803 ; living 1817 ; died Oct. 3, 1828. She had two sons, viz.,

1. William Heywood Paulson, eldest son, born June 1, 1805 ; baptized by Mr. Bull, August 9th ; dead ; had one son and three daughters.
2. Eliezer Paulson, born Nov. 8, 1806 ; baptized by Mr. Bull, Dec. 12 ; living 1882, at Mansfield ; had one son and four daughters.

VII. ISAAC, of whom presently. (*f*)

VIII. Oliver, born 1711, died in 1712.

(*e*) SAMUEL HEYWOOD, Esq., of Nottingham, attorney-at-law and town-clerk of that borough ; born Feb. 7, 1755 ; baptized by Dr. S. Eaton, March 4 ; died July 25, 1789. S. H. in 1781-2 collected and compiled the Heywood Pedigree. He married June 12, 1780, Ann, daughter of John Smith, mayor of Newark, 1763 ; she was born Dec. 7, 1752 ; died a widow at her son-in-law's, Rev. R. Astley, Halifax, Feb. 5, 1825, aged 72 ; at Gainsbro', in 1812, a widow. Samuel Heywood had issue as follows :

- I. Oliver, born at Nottingham, May 14th, 1781 ; baptized by Mr. Walker ; died March 1, 1782.
- II. Mary, eldest daughter, born Jan. 27, 1784 ; baptized by Mr. Walker, March 3 ; died at Gainsborough, unmarried, Oct. 10, 1810 ; and buried at St. Mary's church, Nottingham.
- III. Samuel Shaw Heywood, born 25th Oct., 1786 ; baptized by Mr. Walker, Nov. 30, and died Jan. 9, 1787.
- IV. ELIEZER HEYWOOD, Gent., only surviving son and heir. The eldest male descendant of John Heywood, of Heywood Mill, temp. Edward VI. born April 28, 1788 ; married Mary Butler, daughter of James Butler, gent. of Caldecott, Cambridgeshire, August 25, 1814 ; and living at Gainsbro' in 1812, at Caldecott, 1817 ; died April 18, 1839 ; leaving one daughter, viz.,

Mary, born at Caldecott, October 5th, 1815 ; married Frederick Heycock, of Leeds. July 7, 1842 ; had two children, viz.,

1. Emily Heywood Heycock, born July 21, 1843.

2. Alfred Heywood Heycock, born 14th Oct., 1844.

V. Ann, born at Nottingham, Sept. 10th, 1789 ; baptized by Mr. Walker, 23rd, and married Richard Astley, late of Halifax, now of Gloucester, dissenting minister, youngest son of Thomas Astley, of Chesterfield, V.D.M., Feb. 11th, 1812, at Gainsbro' ; had one daughter, viz.,

Mary Ann, born Dec. 21, 1834, bap. by the Rev. Joseph Hunter, March 26, 1835 ; married Samuel Roberts, M.A., F.R.S., London.

(f) ISAAC HEYWOOD, youngest son, born Sept. 29th, 1767 ; went to the East Indies, but returned, and was residing at Mansfield, 1817 ; died Nov. 5, 1841 ; he married Mary Anne Rice, 1st wife, in the East Indies, who died *sine pueris*, 1804 ; married Hannah Maria, 2nd wife, daughter of Henry Hollings, Esq., of Nottingham, in 1806 ; died Feb. 11th, 1814. Isaac Heywood had issue by Hannah Maria, viz.,

I. Samuel, eldest son, born Sept. 9th, 1807, at Mansfield ; baptized Oct. 9th, by Mr. Bull ; died April 30th, 1815.

II. Maria, born Aug. 31, 1809, married June 19th, 1832, Samuel Wakefield, youngest son of Francis W., Esq., Nottingham, and nephew of the Rev. Gilbert Wakefield ; had no male issue, and but one daughter, viz., Mary.

III. Isaac, born Feb. 19th, 1812, of Mansfield, 1882. No issue.

IV. Henry, born Oct. 8th, 1813 ; died in his infancy.

(c) NATHANIEL HEYWOOD, son of Richard and Alice Heywood, of Little Lever, born Sept. 16th, 1633 ; Vicar of Ormskirk, Lancashire, from which he was ejected in 1662 ; died at Ormskirk, Dec. 16, 1677 ; and was buried in the chancel of the church at Ormskirk ; married Elizabeth, daughter of — Parr, of Wood, in Eccleston, of the Family of Parr, Bishop of Man. She died 1677. Leaving issue, viz.,

I. NATHANIEL, died 1704 ; married Isabel, 1st wife, daughter of — Lynford, of Brinscawes, nr Blackburn ; died in childbirth of her only son ; married Rebecca, 2nd wife, daughter of — Angier, of Warrington, before 1693 ; buried April 30th, 1695 ; married Mary, 3rd wife, daughter of — Freeman, of Liverpool, died 28th of April, 1708. Nathaniel, by Isabel, his first wife, had

Benjamin, of Drogheda, in Ireland, only surviving son, born at Ormskirk, in 1692 ; he was a merchant and land-steward to several gentlemen ; he died aged about 30 ; married Ann, daughter of General Arthur Graham, county of Armagh ; survived her husband many years ; by whom Benjamin had issue, viz.,

1. ARTHUR, of whom presently. (*g*)
2. Elizabeth, married Charles Caldwell, of Dublin ; who had one child :
Admiral Sir Benj. Caldwell, G.C.B.
3. Mary, married Wm. Stewart, County Tyrone.
4. BENJAMIN, of whom presently. (*h*)
5. Isabella, married Richard Fisher, of Slane, County of Dublin.
6. Ann, married — Aigsoin, Dublin.
7. Charity, died unmarried.
8. Sidney, died unmarried.
9. Another daughter, died unmarried.
10. NATHANIEL, of whom presently. (*i*)

Nathaniel, by Rebecca, his 2nd wife, had an only child, viz.,
Nathaniel, who died young.

Nathaniel, by Mary, his third wife, had

- I. William, died an infant ; buried May 13th, 1708.
- II. Elizabeth, died unmarried.
- III. Mary, died unmarried.
- II. Richard, of Liverpool, 2nd son, born August 25th, 1661 ; died without issue, Nov. 12th, 1702.
- III. Elizabeth, born at Godley, parish of Halifax ; married Samuel Park ; had issue, viz.,
Nathaniel Park.
- IV. Ann, married — Cryer.
- V. Catherine, married — Shardley.
- VI. Dorothy, died without issue.
- VII., VIII., IX., Mary, and two other children died in infancy.

(*g*) ARTHUR HEYWOOD, of Liverpool, merchant and banker, oldest son, born at Drogheda, about 1717, and died Feb. 14th, 1795, buried in St. Nicholas's church, Liverpool ; married Sarah, 1st wife, daughter of Samuel Ogden, of Liverpool, merchant, by Penelope his wife, daughter of John Pemberton, of the same place, and co-heir with Bridget Pemberton, wife of Richard Milnes, and with Mrs. Elizabeth Pemberton, who died

unmarried ; married Hannah, 2nd wife, daughter of Richard Milnes, of Wakefield, merchant, by Bridget Pemberton, his wife ; born at Wakefield, August 5th, 1723, married there April 26th, 1750. Arthur Heywood, by Sarah, his 1st wife, had one daughter only, viz.,

Sarah, who married James Mason, of Shrewsbury, and had :

I. James, who died unmarried.

II. Sarah, wife 1st of General Blundell, 2nd of the Count de Mesnard.

III. Mary, wife of Francis French, Esq., of Goswell, brother and heir presumptive of Lord Ashtown.

Arthur Heywood, by Hannah, his second wife, had issue, viz.,

I. Richard, Esq., of Lark-hill and Liverpool ; died *sine pueris*, May 3, 1800, aged 59, buried in St. Nicholas's church, Liverpool ; married Mary, daughter of Wm. Earle, of Liverpool, who survived her husband.

II. BENJAMIN, Esq., of Stanley-hall, near Wakefield, born at Liverpool, in 1752 ; died, 1822 ; married Elizabeth, 2nd daughter and co-heir of James Hobson, York, gent., and widow of Wm. Sergeantson, Esq., of Hanlith, in Craven ; had issue as follows :

I. Elizabeth, born at Wakefield, Dec. 11th, 1784, married Hugh Jones, of Liverpool, banker.

II. Mary, born at Wakefield, Nov. 20th, 1785, wife of D. Gaskell, Esq., of Lupsett-hall, near Wakefield.

III. ARTHUR, born at Wakefield, Nov. 19th, 1786, eldest son and heir, a Captain in the 3rd or King's own regiment of dragoons.

IV. Hannah, born at Wakefield ; married to the Rev. Edw. Hawke Brooksbank, Vicar of Tickhill.

III. Arthur, of Liverpool ; born there, 1753 ; died in 1836.

IV. John Pemberton Heywood, Esq., Wakefield, Barrister-at-law, and one of his Majesty's Justices of the Peace, living, aged 73 ; married Margaret, daughter of Peter Drinkwater, Esq., of Irwell-House, parish of Prestwick, Lancashire ; had issue, viz.,

I. Margaret.

II. Peter, born at Wakefield, Oct. 18th, 1799.

III. Richard, born Dec. 21st, 1801.

IV. J. Pemberton Heywood, born April 16th, 1803.

V. Oliver Arthur, born July 24th, 1804.

VI. Anna Maria, married the Rev. Henry Gylby Lonsdale, Rector of Bolton juxta Bolland

V. Anna Maria, died unmarried.

VI. Bridget, died unmarried.

(h) BENJAMIN HEYWOOD, of Liverpool, merchant, afterwards banker at Manchester, 2nd son ; born at Drogheda ; died at Liverpool, 1795, aged 72 ; married Phebe, daughter of Samuel Ogden, of Liverpool, merchant, sister to Sarah, wife of Arthur Heywood ; died 1810, aged 81 ; had following issue :

I. Samuel, Esq., of London, Sergeant-at-law, and a Welch Judge, eldest son and heir ; died 1828, aged 75 ; married Susannah, daughter of J. Cornwall, of London, merchant ; had issue, viz.,

i. Phebe.

ii. Ann, married Lieut.-Col. Elliott.

iii. Isabella.

II. Benjamin Arthur, merchant, of Manchester and Liverpool ; died 1828, aged 73.

III. Elizabeth, married Joseph Birch, Esq., M.P., of the Hazles, Lancashire ; created Baronet in 1831.

IV. Ann.

V. NATHANIEL, banker, of Liverpool and Manchester ; died 1815, aged 56 ; married Ann, daughter of T. Percival, M.D., of Manchester, June 24th, 1791 ; had several children, viz.,

i. Benjamin ; Baronet 1838.

ii. Elizabeth, married Benjamin-Heywood Bright.

iii. Nathaniel.

iv. Thomas, of Manchester, married M. E. Burton.

v. Richard, married Jane, daughter of Archbishop Magee.

vi. Ann, born Dec. 21st, 1801 ; died Feb. 14th, 1802 ; buried at Cross-street, Manchester.

vii. James, born 1810.

VI. Sarah, wife of Richard Bright, merchant, of Bristol ; died lately at an advanced age.

VII. Phebe.

VIII., IX., Sarah and Edward, died in infancy.

(i) NATHANIEL HEYWOOD, Esq., of Southampton, Lieut.-Colonel in the Army ; Gent. of the Bedchamber to the Duke of Gloucester ; married Anna Maria, 1st wife, daughter of General Bowles ; married Mary, 2nd wife, daughter of Sir Richard

Hughes, Bart., Captain in the Navy, widow of Thomas Collingwood, Captain and Admiral in the Royal Navy. Nathaniel Heywood, by Anna Maria, his first wife, had three children :

I. Rev. WM. HEYWOOD, in the established church ; born at Cuffnells, in the New Forest, Hants ; married — daughter of William Reynolds, Esq., of Milford, Hants ; had issue, viz.,

I. WILLIAM, son and heir, Captain in the Lancashire Militia ; born at Chelsea.

II. Henry, born at Milford, Captain in the Hants Militia.

III. Edmund, born at Milford, Captain in the Navy.

IV. George, clergyman.

V. Anna Maria, married — Edgecombe, Rector of Backland, Devonshire.

II. Peter, died unmarried.

III. George Stanley Heywood, married — daughter of — Morrison, Hants ; had issue, viz.,

I. George, born at Lymington.

II. Anna Maria.

The reader is referred to Foster's *Lancashire Pedigrees*, for continuation to 1870.

JOHN ROTHERHAM, (*See* page 121) of Dronfield, Gent., died 6th May, 1696, aged about 80 years, and was buried in Dronfield Church, near the west end ; married Helen, daughter of — — — ; died 7th April, 1698, aged about 80 years, and buried with her husband ; had issue, as follows :

I. JOHN ROTHERHAM, of Dronfield, Gent., eldest son and heir ; died 25th Sept., 1720, aged 75 ; buried in Dronfield Church ; married Elizabeth, daughter of — — — (Hancocke ?) ; died 20th March, 1722-3, aged 74 ; buried

in Dronfield Church ; had issue, viz.,

I. John, of Dronfield, Gent., died in his father's lifetime, 20th Oct., 1706, aged 37 ; married Ann, daughter of — — — ; died 26th Oct., 1751, aged 82 ; buried in Dronfield Church.

II. SAMUEL, of Dronfield, Gent., 2nd son and heir ; died 11th Oct., 1743, aged 64 ; buried at Dronfield ; married Hannah, daughter and heir of — Wright, of Halifax (? Hipperholme), Gent., died 26th Nov., 1722, aged 29 ; buried at Dronfield ; had issue :

1. JOHN, Esq., of Dronfield, J.P. for County of

Derby, High Sheriff in 1750 ; he purchased the Manor of Dronfield ; died 20th July, 1771 ; buried 26th, in Dronfield Church ; married Elizabeth, daughter and sole heir of John Fenton, of Little Sheffield, Gent., a son of Alex. Fenton, of Gleadleys, in Hansworth, Gent. ; baptized at Sheffield 3rd Dec., 1724 ; married there 31st Dec., 1748 ; buried at Dronfield, 29th Dec., 1779 ; had issue, viz.,

- i. Samuel, Esq., of Dronfield ; baptized at Dronfield 9th April, 1751 ; High Sheriff of County of Derby, 1773 ; died unmarried, 22nd May, 1795 ; buried in chancel of Dronfield Church.
 - ii. John, Esq., of Dronfield ; baptized at Dronfield 30th March, 1760, died unmarried, 1st May, 1794 ; buried in chancel of Dronfield Church.
 - iii. Elizabeth, of Dronfield, gentlewoman, sole heiress to her brother ; baptized at Dronfield, 16th March, 1752 : died unmarried, 7th April, 1797 ; buried in chancel of Dronfield Church. In her ended the descendants of Samuel Rotherham.
 - iv. Hannah, baptized at Dronfield, 29th July, 1757 ; buried there 10th March, 1759.
 - v. John, baptized at Dronfield, 9th January, 1749-50 ; buried there 10th March, 1758.
 - vi. Ann, baptized at Dronfield, 3rd March, 1754 ; buried there 30th May following.
2. Hannah, born July 18th, baptized Aug. 1st, 1718 ; died Nov. 1st, 1718 ; buried at Dronfield.
 3. Joshua, born and baptized, 6th Nov., 1719 ; died 11th Feb., 1719-20 ; buried in Dronfield Church.
- III. Ralph, baptized at Dronfield, 4th Jan., 1669 ; died young.
- iv. Abigail, baptized at Dronfield, 15th March, 1671-2. ? Married John Wright, of Hull, at Dronfield, 12th Sept., 1727.
 - v. HELEN, baptized at Dronfield, 23rd March, 1674 ; married ELIEZER HEYWOOD, of Dronfield, A.M., V.D.M.

II. Helen, baptized at Dronfield, 2nd Dec., 1649 ; married Francis Hounsfield, on 9th Nov., 1670.

III. Æneas, baptized at Dronfield, 23rd July, 1648. It is believed he lived at Derby, married, and had issue.

IV. Isabel, baptized at Dronfield, 10th Sept., 1651.

V. Anthony, baptized at Dronfield, 2nd March, 1652 ; resided there ; had issue, viz.,

i. Joseph, of Lea, in Ashover ; living 1773 ; married Rebecca, daughter of — — — ; had issue, viz.,

1. Anthony, of Sheffield, in 1773.

2. Samuel. 3. Thomas. 4. Michael. 5. Ann.

ii. Thomas, baptized at Dronfield, 22 Dec., 1675.

VI. Joseph, baptized at Dronfield, 30th April, 1656.

VII. Samuel, baptized at Dronfield, 24th May, 1660.

— SHAW, (*See* page 122.) had two children, viz., a daughter, who married Wm. Crosse, of Derby, and

SAMUEL SHAW, born at Repton, County Derby, in 1635 ; died 22nd Jan., 1696. *See* "Nonconformist Memorial," Vol. 2., p. 132. Married — — — daughter of Ferdinando Pool, for account of whom see "Nonconformist Memorial," Vol. 2., page 296 ; had issue, viz., John, M.D., and

Ferdinando, born 1669 ; died at Derby 26th Jan., 1745 ; married — Harris, 1st wife, of Bromsgrove, in Worcestershire ; married —, 2nd wife, widow of — Simons, by whom no issue ; married Elizabeth, 3rd wife, daughter of William Eyre, Esq., of Holm Hall, Bakewell, by Catherine, daughter of Sir John Gen, of Hopton, Bart. Married 4th Aug., 1708 ; died 11th Oct., 1740, aged 70, without issue. Ferdinando, by his first wife, had one son :

Samuel, born 20th Feb., 1699 ; died 2nd Nov., 1748 ; buried in Mansfield Church ; married Nov. 17, 1721, Mary Alcock, of Immingham, Lincolnshire, born 5th Nov., 1700 ; died 15th Dec., 1783 ; buried in Mansfield Church ; had issue, as follows :

i. Elizabeth Eyre, born 5th Sept., 1722 ; died 27th May, 1723.

ii. Mary, born 22nd Feb., 1724 ; died 19th May, 1730.

iii. Catherine, born 25th of March, 1725, at Derby ; married 4th Sept., 1747, Francis Brodhurst, Mansfield ; had issue, viz.,

1. Mary.
2. Francis, married Charlotte Barrow, of Knutsford, Aug., 1776 ; had issue, viz.,
 - i. John ; ii. Francis ; iii. Catherine ; iv. Mary ; v. Ann.
3. Catherine, born at Mansfield, 1752 ; died in London 22nd Jan., 1786 ; buried at Walthamstowe ; married in 1772, Robert Wigram, merchant, of London (Sir Robt. Wigram, Bart.), had issue :
 - i. Sir Robert FitzWigram ; ii. John ; iii. Catherine ; iv. William ; v. Maria.
4. William, married Mary, daughter of John White, hosier, Chesterfield ; had issue, viz.,
 - i. William, married Hester Lucas, Chesterfield.
 - ii. Mary, married — Townsend, proctor, London.
 - iii. Eliza ; iv. John ; v. Henry.
- iv. Hannah, born 16th June, 1726 ; died 29th Oct., 1779 ; married Abel Peyton, London, 22nd March, 1749 ; had issue, viz.,
 1. Richard, married — ; had issue :
 - i. Abel, married — Cobb, of Banbury ; ii. Margaret ; iii. Ann, married — Partridge, surgeon ; iv. Richard.
 2. Margaret Elizabeth, married in 1784, William Phelps, of the island of Madeira ; had three children.
 3. Abel, died in the East Indies, in 1782.
- v. Ferdinando Poole, born 28th July, 1727 ; died 25th Feb., 1733.
- vi. Samuel, born 24th Aug., 1728 ; died 11th Feb., 1759, at Stockport.
- vii. JANE, born 15th January, 1730, at Derby ; married 6th November, 1751, ELIEZER HEYWOOD, *see Pedigree.*
- viii. Elizabeth, born 7th Feb., 1732 ; died 17th July, 1732, at Dronfield.
- ix. William, born 22nd March, 1733 ; died 24th Feb., 1769, at London ; married 5th Feb., 1757, Ann Trant, of London ; buried at St. Pancras ; had issue, viz.,
 1. Mary, born 14th Dec., 1757 ; married George Vickers, Mansfield.
 2. Edward, born 30th Oct., 1758, at London.
- x. Ferdinando, born 14th Dec., 1735 ; died 25th Jan., 1778, at London ; married Mary Parlby, of Lincoln, 15th Dec., 1768 : had one daughter, viz., Ann.
- xi. Mary, born 21st March, 1737 ; died 1st January, 1738 ; buried at Dronfield.

Heywood Family.

[The following account is in the handwriting of the Rev. Oliver Heywood, and may be found in a small volume, bound in green morocco and labelled "Heywood's Family," now in the possession of Mr. Roberts. The volume evidently comprises two thinner ones united. The book-plates of "S. Heywood" and "Richard Astley" are inserted. A few additions have been made by Mr. Heywood's descendants, which will be noted when they occur.]

'Tis possible we might spring from some younger brother of the house of Heywood of Heywood an ancient Esq.: seat betwixt Ratchdal and Bury, for old Mr Robert Heywood (whom I knew,) a pious reverend old gentleman, and an excellent poet, was wont to call my father Cozen, but Kinship grows out in processe of time, and tis not much materiall what family we are of so that we be of the household of faith, and have god for our father, Cht for our elder brother and the spirit of grace running in our best veines and acting us for god :

Heywood.

1675

My Eldest brother John Heywood had by Mary Ramsbottom 5 children, Richard, Hanna, Oliver, Mary, Esther the 3 Eldest are dead, the two youngest yet living, at this time July 10 1690 — Mary was marryed to Peter Rothwell they liue at Mr Leavers house in Darcy-Leaver, Esther was marryed to James Lomax, they liue in my fathers house, haue divided the housing and land of my fathers betwixt them, are amicable, are professores, accounted good men, blessed be god

Peter Rothwels children by my neece Mary Heywood are these

- 1 John Rothwel born march 27 1683
- 2 Mary Rothwel born may 28 1684
- 3 Peter Rothwel born Oct 23 1685
- 4 Thomas Rothwel born feb 23 1686-7
- 5 Elizabeth Rothwel born july 7 1688
- 6 Ester Rothwel born jan 15 1689 dead

James Lomax children, by my neece Ester Heywood are these

- 1 John Lomax born june 9 1682

2 James Lomax born Nov 25 1684

3 Mary Lomax born Sept 20 1686

4 Esther Lomax born july 18 1688

Peter Rothwels children

John—Mary—Peter—Thomas—Elizabeth—Robert—Richard—Esther

James Lomax children

James—Mary—Esther—Richard—Anne—Oliver

Tho. Woolstenholms children

William—John—Nathaniel—Anne—Esther

Roger Crooks children

William—Elizabeth—Esther—Joseph

Thurston Longworth

they haue 3 children

John Bradlys children

John—Mary—Alice—Esther—Elizabeth—Margaret--Thomas—Peter

My Uncle John Heywood of Chappel in little Leaver, my fathers only brother, had been marryed to his first wife (Isabell Barlow) 40 yeares, and never had child by her, she dyed of a Cancer in her brest, about the year 1667 he marryed again, his latter wife was Joanna Mason, whom he had 9 yeares, and had no child, but at last she conceived. bare a child Dec 22 1678 it was baptized, called John on munday Dec 24 ,78 my uncle being at that time 75 yeares of age, and his wife 34

A 2d son he had, baptized June 21 1680 called Nathaniel dyed and was buried at Bolton

my dear uncle dyed july 30 1680 was buried at Bolton saturday July 31 1680—

his wife Joanna Heywood was marryed to one James Horrocks April 27 1682 removed to her husbands in Dean-parish—she dyed Dec 13 1691

1 John Heywood grandfather to my father marryed a wife in Presta-lee, one of the Seddons, of whom I can giue no account, but that he was ancient, and lived at Heywood-mill at water-side

2 Oliver Heywood his son, marryed Alice the sister of Adam Hulton of Breakmit, a good woman, but her husband was carnall, yet very civil, only they used in those days to shoot at butts on sabbath days in after-noons wch they judged an

harmles recreation, Mr Hubbert coming to Cockey used to call as he walkt down to little Leaver—my grandmother askt him to speak to her husband to pray in the family, wch he did, he answered him, ay sr there shall be no want of that, but he still neglected, till at last Mr Paget preaching at a Bury fair, my grandfather was there and god toucht his heart, when he was 60 yeares of age, Mr Paget (when he was afterwards parson of Stockport) hath told me how gracious, zealous and industrious my grandfather was after god set his face heaven-wards, and followed him to Blakely-chappel while he liued, then he needed not be put on to pray in his family, but far outstript his wife in religion, and spent much time in secret prayer and meditation, of a most sweet louing, louely nature full of goodnes, took great care of my mother, whom I have heard exceedingly commend him. I have heard her say that he hath shut himself in the chamber by great parts of days togather, and when she hath gone to call him to dinner or supper, he would haue said Ah Alice, thou little knowest what hurt thou hast done me, for thou hast robbed me of my god, i e by breaking off his communion with him in duty—he was in the fields meditating and went about a tree seeking, seeking, one came to him, askt him wt he wanted, he sd he had lost god and was seeking his god—

An historicall account of the family of my honoured father Richard Heywood of little Leaver in Bolton parish in Lancashire : begun June 9 1675

My dear and honoured father Richard Heywood was the first borne son of Oliver Heywood, by his wife Alice, he was born, as I suppose about the year 1596, he had a brother and a sister, his sister Mary being lame dyed about 40 yeares agoe, his brother John is yet aliue, living at an house in little Leaver called the Chappel, because it was built of that wood that belonged to the chappel at little Leaver-hall, he hath been twice marryed, his first wife was Isabel the sister of Roger Barlow a good woman, who dyed of a sad disease of a cancer in her breast about the year 1667, his present wife is Joane the sister of James Mason, a young woman, yet he never had child by either of them :

[I am informed since that my grandfather had an elder son than my father called John, but dyed young]

My father Richard Heywood, being brought up with his

father in the ordinary way of working, and weaving fustions, (the trade of that country, though his father was a Carpenter,) in processe of time, god sent Mr Hubbert a godly minister to Cockey a chappel about a mile distant, by whose preaching many were convinced, and converted, it pleased the Lord to awaken the heart of my father at that time, and I hope to set his feet into the ways of peace, so that ever after that he associated himself with gods people, maintained days and dutys of fasting and prayer, conference, and other christian excercises, so that I can remember that in my childhood there was many days of that nature in my fathers house, besides the real evidences he hath given of practicall piety, which I shall occasionally touch hereafter :

He marryed my mother Alice Cretchlaw of Longworth in Bolton parish about the year, 1615 when he was about the age of 19 but my mother was 3 yeares older then he at their marriage good Mr Horrocks preacht a nuptiall sermon, after their marriage god that intended to build them high, laid their foundation low, by first taking from them their first-born son, John, when he was but about a year old, then afterwards brought them into debt and danger, occasioned by his answering anothers debt, wherby he was often forced to skulk in holes and flee, they removed one year from his house to the walk-mill at water-side, for secrecy and security, but it was a sad and afflictive year, partly for poverty, partly for debt and danger, partly for want of godly society, they fared bare, and workt hard, and were often put to shifts, but god had mercy on them, gaue them more children, made his father kind to them, and many other friends whom he raised up beyond expectation, and at last the Lord was pleased to disingage and extricate them out of troubles, and my father being thrifty and carefull, began to make fustions, wch was then a very gainfull calling, and after a while god opened a way for his trading to London, and raised up friends and brought him into acquaintance with one Mr Cotton in Milkstreet, and Mr Cary who was Mr Cottons servant and afterwards marryed his daughter, these he traded with, many yeares and severall others, they got out of debt about the time I was born as I have oft heard my mother relate, and god did graciously blesse them in matters of the world, so that he grew to a considerable estate, and things succeeded comfortably far beyond expecta-

tion, and tis very strange to consider how god increased him in the world, even whilst his family was increasing, so that he was carried on to doe much beyond expectation, wch I shall briefly touch,

1 the first thing he did was purchasing the house and land where he liues, formerly a tenement for liues, but now land, worth about 20li a year, wch cost about 400li—

2 his building houses, barnes, and severall translations wch was very costly, and took much of his mony and estate,

3 sinking colepits in the land, though very costly, for I may say they lay in many hundreds of pounds, and brought little profit,

4 he had 4 daughters whom he marryed and gaue them 60li a peece, and something more, and they were well disposed :

5 maintaining two sons at the University upon his own proper charges, (for we had no preferment,) for 4 yeares a peece, which could not be lesse then 300li at least,

6 my eldest and youngest brothers who were some time at London, and both wastfull, and lay him in well towards as much as we that were trained up schollars,

7 besides all this he laid out a great deal of mony, upon a paper-mill, wch he confesseth cost him 200li— besides a walk-mill, wch cost much to put into frame, though for want of use it was presently lost :

8 He purchased large quantitys of land, wch he hath since parted with as followeth,

1 The walk-mill and land at water-side belonging to it, valued at 6li per annum, he made over to me by articles of marriage 20 yeares agoe when I was first marryed,

2 Scolcrofts, Partintons, and Richard Leavers wch come to 10li per annum, he settled upon me in consideration of 200li he had of my first wiues portion, being formerly paid as a rent charge out of the whole : now settled on these :

3 Grundys living my brother Nath: had settled upon him, as his portion, paying 30li for a lease in being, it comes to 8li a year,

4 Tong-house and land together with Balchy-medows my brother Nath bought of my father and paid him 140li— it comes to 7li—10s a year

5 Taylours living he let goe to Mr Isaac Ambrose of Ormeskirk for 140li wch he owed him. and tis his for ever,

6 the 4 acres by it he sold to Mr Thomas Boardman for Bolton-schoole, worth 5li—a year—

7 Leadbelters ground he made over to Mr John Stirrup for 140li owing to him, worth 8li a year,

8 Hultons-ground, and mason-ground he sold for about 80li in order to the paying of debts and severall cottages besides, so that the whole by computation of yearly rent or worth it which he had in his power comes to aboue 50li a year which he hath thus disposed of, besides the land yet in his hands :

I must confesse it is matter of great admiration to me to consider what an estate god gaue my father that he might accomplish these workes for the education of his children, and for training up my good brother and me at the university, and for doing god service in his church, and when he had done that work he gaue it him for, tooke it quite from him again : his intanglements and troubles in the world returned again upon him in his old age, after this manner, whilst my own dear mother was living he saw that the fustian-trade failed him, and he hauing a walk-mill in his hands, began to haue an itching mind to be dealing with wollen-cloath, which was an imployment wherin he had not been versed. So he came to Ratchdale every munday, bought cloth, got it milled, dressed, and sold it at London, he hath often told me, he knew how he bought, and how he sold, and was confident he got abundance of mony, and yet he says also that it went faster then it came, he saw it, but could not tell how to help it, for himself he hath always been exceeding sparing, provident and forecasting and witty enough for his calling, yet unawares was cast into 1,200li debt, which I confesse is the strangest thing imaginable, and hath been the wonder of many how it should come to passe, But I shal giue my conjectures, and I may so guesse upon sufficient grounds from what I know and have observed, though I was at a distance, and altogather a stranger to his trading, yet these reasons I imagine might be given of his bringing into debt :

1 He sent up to London and imployed there a kinsman they call Adam Crompton, (whose mother and my father were couzen germanes) who hauing no subsistence, my father to doe him a courtesy and for his good disposed of him as factor, and he traded for him there many yeares, but spent wastfully of my fathers mony, made bad debts, unprofitable bargaines, neg-

lected bills payment, yea (as hath been found out since) ordered bills to be paid twice over, and so like a wicked steward did wilfully wast his masters goods ;

2 my eldest brother John, (after my mothers death) kept house in the country, and traded upon my fathers account, and his wife was very expensive in her house-keeping, and he himself too kind-natur'd (as they call it) abroad, and my brother Josiah too prodigal, and cost him a great deal, known and unknown to him : and besides all that my brother John would needs build a stately barn, of stone, wch cost near 100li—and at dearest hand, out of the stock,

3 my father himself was grown ancient and not so capable of trading as formerly, he often forgot himself, and his busines, and therby was prejudiced, not being able to follow his busines himself, others were necessarily imployed who proved not so faithfull as they should haue been :

4 I looke principally at the hand of god, and that indeed is to be principally owned in this affair, partly for probation, partly for punishment, and he is righteous in all, as Job saith of his sons, I may say of my dear father and his family, it may be we haue sinned and offended god in our hearts, possibly my father, my dear and honoured father sinned in changing his calling, in too eager pursuit of the world, in unfaithful dealing in not keeping his word, in pleasing himself with hopes of riches, or imagining a kind of contentment in worldly injoyments ;

However, this I obserue in him and others that when god sees persons haue some needful work to doe for god with estates god is pleased to lend them to them, but when men aim at the gratifying of a covetous design, if god aime them good he crosseth them herein :

My dear father hath been battered with anxious thoughts in this perplexing state now this 13 yeares, his captivity hath run paralel with ministers, for god commenced a suit against him in the year 1662, the same year in wch ministers were turned out of their publick-employment by an act of uniformity : and there seemes to be a proportion though not in the causes, yet in the nature of our sufferings, wherin my father hath two sons that haue born their share in this difficult province, 1 men haue prosecuted him, and men haue also persecuted us ; 2 we haue been shut out of publick employment in

gods house, he hath been excluded the injoyment of publick ordinances, 3 it hath fallen heavy upon our estates, and this providence hath swept away his substance, 4 he hath been twice prisoner, so haue many of us ; 5 he fled from his house for fear of arrest, so haue we sometimes fled, sometimes been punisht, and haue been many times put to fear, and to flight, : 6 he hath been loaded with vile reproaches, as tis usuall in that case, and we haue been exceedingly filled with contempt, scorn, slanders, as the only seditious, factious, rebellious spirits in the land : 7 his affliction hath been, in a taking him off his calling, so hath ours quite cast us out of the workes of our heavenly function : 8 his trouble upon that account hath had great influence upon many others, not only relations that haue deeply shared with him, many ways, but work-folks that depended upon him, that are almost beggared, the same may be said of ministers, how many haue fallen, by our fall (many soules in danger to languish, perish by our being turned out of the Lords work) ; and as we haue run paralel in sufferings, so I hope in carriage and behaviour, using gods appointed meanes for deliverance, he hath had many days of fasting and prayer, wherin I haue discerned some kindly workings of humiliation, and self-condemning confessions, readines to justify god in all that is brought upon him, a willingnes to part with all he hath to satisfy creditours, and an use of all honest endeavoures to extricate himself out of this labyrinth, and indeed he hath parted with all that he can part with, and god hath not been wanting in his gracious providences to him as wel as to us in our affliction, I must confesse tis matter of admiration to me to consider how strangely he hath been secured out of prison, in many eminent dangers, and how he hath had a way of escape found out in many desperate cases past the power of man to help him in, and yet god hath brought him off : as

1 At the first when this busines fell out, being at London, when his goods were attacht and himself in danger he could doe nothing, and yet owed some hundreds, and some to great men as 100li to Lord Bridgman, afterwards lord keeper, and yet by the good hand of god, all these debts in due time satisfied or hansomly compounded, himself delivered, and brought to liue quietly at home :

2 Mr John Stirrup of Winwick parish had sued out a

statute of bankrupts agt him wch would have been terrible not only to him but to all that he had traded with for a whole year, I travelled hard in that busines, and he would not bate a farthing of the whole debt viz sevenscore pound ; we settled as much land on him as answered the whole—

3 Ralph Norris in Bolton sued him for James Monilex children, and arrested him at water side, a great company of women rescued him for wch many of them were indited at the sessions for a battery or riot, and a great uproar was in the country, but at last we composed it, R: Crompton, and brother Whitehead undertaking to pay the debt 30li in 6 yeares, and I suffered them to take my rents for that end till the whole was run up, and so he was freed :

4 Though I might mention many, strange providences yet I will but mention one more, wch fell out this last year viz Anno 1674 : he was arrested at the suit of Robert Harpur, for one Thomas Rivington deceased, for 40li carryed to Preston, when he was there, one Chadwick and another one Chorton clapt writs upon him, wheras he owed not all these one farthing, and yet in hazzard he was to goe to Lancaster, and they had laid desperate designes agt him, till he with much adoe procured strong testimonys and acquittances for payment of two of them, and Harper was peremptory, demanding 40li— there was no remedy, though there was nothing due from him, if any thing was due it was from my brother John wn they were not partners, but they hired two fellows to swear positiuely that my father had taken it upon himself, but it was a false oath, as appeares since, however all was a case it must passe in law, and though he had a tryal at the Assizes, yet he was cast by these perjured wretches, and so he must either pay the debt or goe to prison, or they would fall upon the bonds men, viz his two grandchildren Richard Heywood and William Whitehead, it was a matter of some trouble to us, my advise to him was to pay the mony rather then to goe to prison, or endanger them by forfeiting the bond, the young men were in little ease, so bound, we met about it, my father had secured them out of the 100li to be paid by his heires 2 yeares after his decease, he took up 50li upon one field from Adam ferniside, left in his hands as much mony as would satisfy Harpur,:

[this Robert Harpur the clark of Bolton was found dead in the Charles-aker in the night feb 7 1676-7

about a moneth before my father dyed] But in the interim overtures were made to Robt Harpur to agree the busines, but he was stiffe, there was no talking to him, he would haue all, and it troubled my father to giue him 40li—and owed him nothing at all,

There was one thing considerable at this time, the Bailiffs that were imployed to arrest my father knew not how to accomplish their design, and therefore wrought subtilly, they had a pot-companion, one Luther Wood that married John Lords daughter in Darcy-Leaver, that was constable, at that time, thus they had laid their plot that Luther Wood must come to my fathers pretending to want a constable-ley, and when the door was opened, the Bailiffs must slip in after him and arrest my father, and as they contrived it so they effected their busines, for after that manner they did treacherously apprehend him, and led him away, wch proved an affliction, but behold a hand of god, this Luther Wood was catcht stealing geese, capons, ducks, and was sent to Mr Hulton of Park a justice of peace, who bound him to appear at the Assizes, and for his present punishmt ordered him to ride on horseback through Bolton with a goose tyed to him, exposed to shame and contempt, wch he did, and this was not aboue a moneth after he had so treacherously betrayed my father, and then for shame, guilt, or fear, ran away out of the country,—

But to return to my father, whiles he was perplexing his thoughts and beating his braines to get this matter composed with Harpur, there was one Richard Wats, about Loten-common a great tradesman intangled in a troublesom suit at London about an account betwixt him and another to the value of 4 or 500li—he lookt upon my father as a competent witnesse for him, and prevailed with him to goe with him, provided him a pretty pacing mare, bore his charges kept him well, and he travelled sometimes about 20 miles a day, most of his relations knew not of his journey till he sent a letter that he was at London : his letter came feb 1 1674, that he was well, and kindly entertained, when he was there, my Cozen Nath Hulton, (whom my father had sent up to London as his factor, and maintained him there, and now is groun a rich man), Spake comfortably to him askt him what he would haue done, my father told him nothing except he could make an end for him with Robt Harpur he answered him, they would compose

that busines, Mr James Leaver (Robt Harpurs uncle, to whom he is much obliged) joyned in the same resolution to take off Harpurs rage, withall saying Harpur would at London shortly, he came up while my father was there, but would not meddle with any agreemt, because (as he pretended) the other Executor one Hartley of Dean-church was not there, so they referred it to Mr Tilsley, and Mr Bradshaw to agree it in the country, they met once or twice and could make no end, Harpur would haue every farthing, though Mr Tilsley silenced them in arguing, Lent assizes approacht, at wch my father must either pay or deliver up himself prisoner or forfeit his bond, and so insnare his bondsmen, they had another meeting about a day or two before the assizes, at wch they struck through sent him his bond, released him, but upon wt termes, my father did not know, and must never know, but Nath: Hulton cleared him, so the matter was comfortably ended, and he had notice, but about a day before he was to haue gone, the reason of their concealment of this agreemt was because my father was peremptory he would not pay that mony as being none of his debt, (whether there was any or no) and was troubled to haue any body else pay it, because this Harpur pretends its for the fatherles and motherles children of Th: Revingtons, but spends it wastfully himself and is in abundance of debt, being clark of Bolton could not doe his office but was glad to skulk, blessed be god that the good old man is so safely delivered out of the hands of such an unreasonable man, I own it as no small mercy :

Thus the Lord hath graciously preserved him in safety, and extricated him out of many snares, so that he not only walks abroad at liberty, but hath gone to the publick ordinances, he [was] at Cockey chappel May 30 1675 wch was the first time he hath appeared in church or chappel therabouts this many yeares, they hear not of any apparent hazzard, though there are some smaller debts not yet paid, but blessed be god they are brought into a narrow compasse :

Though this hath been a sad trouble yet not all the trouble that my father hath met with in his pilgrimage, there was another antecedent to this that was a matter of great vexation, though of another nature : in the year 1647 or therabouts the Presbyterian government being settled at Bolton the ministers Mr John Harpur, and Mr Richard Goodwin, together with the

Eldership made an order, (after examination and approbation of the communicants), that every time they were to come to the Lords supper every particular communicant should upon the friday before fetch a little ticket (as they called it) of lead, of the Elders, and shew it to the Elders again in the church before they were to receive the Sacramt, that they might know that none but such as were admitted did intrude themselves, the Elders also took them of them at that time and they were to fetch them agt the next, now my father together with several others, able christians in the congregation were unwilling to submit to this practice, partly because they lookt upon it as an innovation, and a snare, partly because, it was cumbersome to the communicants, partly because it was an unceertain mean to attain the end, as experience testified, partly also because no other churches in the country used any such practice, these and such like reasons he exhibited to the Eldership in writing, and in his own practice refused to fetch or shew any such ticket when he came to the Sacrament, wherupon they sent for him, summoned him to appear before them, he came, and many disputes they had, they admonished him, and when he was still resolute persisting still in his schisme, as they pleased to call it, they suspended him from the Lords supper, but that was not sufficient for (as I remember) they did also excommunicate him, for contempt, because as they said he laught them to scorne, for hauing naturally a smiling countenance, it may be he might sometimes smile in his discourses with them, however he would not submit himself upon their admonition, nor acknowledge that he had done wrong, therfore they proceeded, my dear mother would haue had him to haue yeilded, for peace-sake, the rest, old Robt Crompton, Roger Roscow &c (though approving what he did and encouraging him, yet) held off and would not appear, so that he was alone in that controversy, being in this strait, shut out from communion with them, he appealed to the classical meeting of ministers and elders, where it was debated a considerable time, and though the Classes, were unsatisfied in the proceedings of the Eldership of Bolton agt my father, yet they were loath to censure them, only desired them to passe it by and admit him to the supper, but when they trifled about it and did nothing, my father made an appeal from the Classical presbitery at Bury to the provincial Assembly at Preston, and after the busines had been

debated there they made an Order that the congregationall Eldership of Bolton should revoke their sentence of Suspension of my father from the Lords supper, admit him again into fellowship with them, exhorting both sides to a mutual accommodation, &c (and (as I remember), the tickets, the occasion of this contention were by this time laid aside ;) when this came to the Ministers and Elders of Bolton-church, they something stickled at his restauration without his submission, however they were bound to obey the order of the provincial assembly, and at last framed a paper wch was read in the church wherin they freed R Heywood from his suspension, but withall made some hints therin as though he had submitted himself, which he did not, and so it was not at all satisfactory to him, and I think he never joyned with them at the Lords supper afterwards but was entertained at Cockey and all places about, this is in short an account of that troublesome busines, wch was afoot just at that time when I was at Cambridg, and I remember when I came into the country in the later end of 1648 I writ much for him, which was in way of reply to the Eldership of Bolton, and some appeales, which I haue now forgot, but the controversy was hot begot much bad blood many animositys amongst good people in that society, some taking one side, others another, so that it became a very heavy burden to the spirit of my dear mother, who was all for loue and peace, and was willing to haue yeilded to any thing rather then haue contended, but he stood upon his own integrity wch he often said he would not remove as long as he lived quoting that of Job 27 2 3 4 5 6 : but however it was a great affliction to him, which yet he bore with invincible courage and magnanimity, and was not daunted with any thing, he had severall friends to consult with, among wch was Mr Peter Bradshaw minister of Cockey who helpt him what he could, and was the Scribe of the Classical meeting, Mr Goodwin (now my brother in law, then minister of Bolton), was something sharp with him, wch he tooke worse because my father was the only man that brought him from London into Lancashire and procured him a settlement at Cockey after good old Mr Rathbands silencing : but these things were long agoe, and forgotten, and I hope buried and forgiven :

I come now at last to the last Scene of my fathers life, he had injoyed his health very well most part of his days, only

when he was at any time sick, he was sore sick and very hartles, had been at Liverpool upon busines this winter, he had often sd I will goe to my two sons, and be with them, a moneth with the one, and another moneth with the other, but put it off, my brother Nath: Heywood came about Christmas last and stayed near a fortnight on that side, lodged severall nights with him, preacht on Lords day in his house, conversed familiarly with him, and was longer with him (as he told me) then he had been this 20 yeares and upwards and was much affected in his company,— about this time my father got several ministers to spend the Lords day in his own house in preaching and prayer, so that the Lords day before he dyed when he lay sick Mr Aspinall preacht in his house, and discoursed, prayed with him on that day and on munday-morning, and had good satisfaction from him :

likewise, several moneths before he dyed, he was much drawn out with the sense of gods great goodnes to him, and therefore appointed several days of solemn thanksgiving, on wch he desired the help of christian friends and neighbours, and was much enlarged upon those days, a good man told me that the last day he was with him upon that occasion he prayd, and praised god with so much affectionatenes and teares as did much affect his heart that joyned with him, and others, god hauing so signally appeared by his providence to extricate him out of those intanglements wherin he had been so long involved, and setting his feet in a large, that he might goe in and act with so much peace and safety—

I hauing occasion to travel into Lancashire, (hauing not been there since may last) to Denton Manchester, came to his house, the place of my birth on feb 22 1676-7 found this my dear and honoured father sick in his bed, and seeing how he was I was surprised with fear and suspected (as it proved) that he was sick to death, this being on thursday he had been abroad on the munday and thought he got some cold, by not putting on cloths enow, he had a sore cough and a stopping, yet got up much flegme, told me he was wonderfull weak howeuer it would be with him, that he was never in that condition before, and was waiting how it would please the Lord to deal with him, I askt him how it was with him as to the state of his soule, he answered. It is now threescore and four or fiue yeares since god shewed me my woful condition by nature, and

helpt my heart to lay hold on Christ, and though I haue had many failings in the course of my life, yet I hope I can say I never took my leaue of Jesus Christ: these words so sensibly spoken did wonderfully melt my heart, we discoursed further about soul-concernmts, and he complained that he had gone frequently to private days of fasting and prayer, but carryed a very hard, stupid, distracted heart, notwithstanding fair pretences, that of late god had much withdrawn himself from him in secret addresses to him, wch did much trouble him, he sd, in my family and with others god doth in some measure assist me but I find not his presence by myself as I could desire, and I haue been guilty of many sins, but I will stick to my Lord Jesus, and lye at his feet, let him doe with me as seemes good in his eyes:

We further discoursed of many things that night, and we parted, hauing recommended him to god by prayer, and he slept much, in the morning when I came to him, I perceived sensibly his strength abated, and his memory much failed him, he went often over with the same things my necessary occasions called me home, and I must leaue him, god did indeed more then ordinarily assist my heart both in expounding part of Job 33 and in praying, both my sisters, and several other friends being present, there was a flood of teares and a solemne parting, seldome hath my heart been in such a melting frame, reflecting upon his great care of me and prayers for me, when I could not pray for myself, with much adoe I parted from him, came away about 2 or 3 a clock in the afternoon on friday feb 23 lodged at Ratchdal that night, preacht at home on Lords day, at John Butterworths on tuesday, at Idle chappel on wednesday, came home on thursday night, immediately after came a messenger to acquaint me with his death, wch was that morning, march 1 1676-7 friday morning I went back with the messenger, found it so, they told me how he dyed, just as he foretold, for he often said, he thought he should dye without any great sicknes or pain, wch proved so, for he slept quietly most of the night-before, and about break of day called for something to wet his mouth, which while his wife was fetching, he opened his mouth twice, as with a Yawning, and breathed his last, without noyse or groan or struggling,: Saturday the funerals were solemnized, at Bolton, according to the decent and orderly custome of the country in attending funerals, my brother meeting us at Bolton,—

Mr Tilsley preached the funeral sermon upon 2 tim 1 12 latter part wch words my sister Ester observing my father frequently making use of, recommended them to be preacht upon, which he did very chearfully, and was ready and resolved to giue us his paines, out of respect, as he sd to the old man that was gone and to us his sons, the day after I preached at Cocky chappel, upon Rev 10 5 that time shal be no longer and god graciously enlarged my heart in that work, and O that it would please him to bring in some soul of our relations to stand up in his roome to doe our Lord service.

on munday I sent to search the Register for his age and baptizing, but they could not find it, about 5 or 6 leaues being torn out and lost about those yeares wherin his name was registred as we imagine, only they found John Heywood son of Oliver Heywood baptized such a day in 1592 wch I perceive was his elder brother, and my uncle John Heywood of Chappel is 7 yeares yonger then my father so that we guesse his age was about 81 or 82—

he passed through variety of conditions with such evenes and æquanimity of spirit as I haue seldom seen, being not lifted up in prosperity beyond meet, nor cast down in adversity, he bore all his troubles with an invincible spirit, god wonderfully upheld his spirit, and I hope sanctified his afflictions to him for good, and what ever aspersions may be cast upon him, this he hath often affirmed, as in gods sight, that he never bought pennyworth of goods of any man, but he purposed to pay for them ; hower god in his providence sometimes crossed him :

on his graue-stone

Here lyeth the body of Richard Heywood of little Leaver, who had followed the Lord 64 yeares in Christian profession and preacher through various conditions, at last fell asleep March 1 1676 in the 81 year of his age

There the weary be at Rest

Here lyeth the body of William Whitehead of little Leaver, who dyed Nov 15 1671

To Christ I liv'd, in Christ I dye

And now rest to Eternity

John Okey, the servant of god was born in London 1608, came into this Town (i e Bolton in Lanc.) 1629 Marryed Mary the daughter of James Crompton of Breighmet 1631 with

whom he lived comfortably 20 yeares, and begot 4 sons and 6 daughters since then he lived sole till the day of his death, in his time were many great changes, and terrible Alterations, 18 yeares civil warres in England, besides many dreadfull sea-fights, the crown or command of England changed 8 times Episcopacy laid aside 14 years, London burnt by papists, and more stately built again, Germany Wasted 300 miles 200000 protestants murdered by papists in Ireland, this town thrice stormed once taken and plundred, he went through many troubles and divers conditions, found rest, joy, and happines only in holines, the faith, fear, and loue of god in Jesus Christ, he dyed the 29 of April, and lyeth here buried 1684

Come Lord Jesus, come quickly :

[See the Gent.'s Mag. for Decr. 1784 p. 811 for the above Inscriptn. & for the Arms which are over the Tombstone in Bolton Church Yard. *Note.*]

I being in Lancashire and visiting many Relatives may 24 1693 took a particular account of those that I am uncle and great Uncle to, as followeth

- | | | |
|-------------------------|---|--|
| 1 Samuel park | } | Nathaniel their son |
| Elizabeth Heywood | | |
| 2 Nathaniel Heywood | } | Benjamin Heywood |
| Isabel Linford, dead | | |
| he hath another wife | } | 3 Richard, 4 Anne, 5 Katharin, 6 Mary Heywood, unmarried |
| 3 peter Rothwel | | |
| Mary Heywood | } | their children 1 John, 2 Mary 3 peter, 4 Thomas, 5 Elizabeth 6 Robert, 7 Richard |
| 4 James Lomax | | |
| Esther Heywood | } | 1 John, 2 James, 3 mary, 4 Ester, 5 Richard 6 Ann : |
| | | |
| 5 William Whitehead | } | 1 Nathaneel, 2 Rebecca 3 Elizabeth, 4 Anne, 5 William 6 Katharin, 7 Oliver |
| Katharin Entwisle | | |
| | } | 8 Thomas : |
| 6 Thomas Worsnam | | |
| Mary Whitehead | } | 1 William 2 John 3 Mary 4 Nathaneel 5 Hanna : |
| | | |
| 7 Roger Crook | } | 1 William 2 Elizabeth 3 Esther |
| Alice Whitehead | | |
| 8 John Scolcroft, dead | } | 1 Mary 2 Hanna 3 William 4 John 5 Ester Crompton |
| | | |
| 9 Adam Greenhalph, dead | } | 1 Elizabeth maryed to willm Brown, hath a child, 2 mary at London |
| Alice Crompton | | |

- 10 James Worsley } Mary their daughter
 Esther Hunt }
- 11 Thurston Longworth } Esther their daughter
 Ester Whitehead }
- 12 John Bradley } 1 Mary 2 John 3 Alice 4 Esther 5 Elizabeth :
 Mary Hamar }
- Samuel Bradley, unmarried
- 13 James Brook } 1 Alice 2 James 3 Esther 4 John
 Esther Bradly }
- 14 Joshua Crook, dead } 1 John 2 Icabod, 3 Joshua
 Alice Bradley }

These are my nephews and neeces by consanguinity 85.
 others I am uncle to by Affinity

- 1 Cozen Samuel Angier
 marryed Mr Briscos daughter hath 6 children
- 2 his sisters I think 3 liuing
- 3 Cozen Greg and his daughter
- 4 Cozen James Crompton his 5 children
- 5 Cozen Sam Smith of London 2 children
- 6 Cozen John Crompton Dr in Wiltshire 3 children
- 7 Cozen Thomas Okey, his sister Halten
- 8 Cozen William Loe, his wife children

An account of the children or grandchildren of my father,
 that are dead, and season when—

1 John Heywood dyed a year old,

2 Mary Heywood my fathers second daughter marryed to
 Nicolas Hunt in Harwich in dean parish a precious gracious
 Christian, that spent much time with god in a poor coate on
 the fold-side in secret prayer, very discreet, humble, peaceble,
 usefull, left one only daughter Ester Hunt, my brother Nath:
 and I were tabled there when we went to schoole to Mr Rudall,
 she was a hansom proper woman, something pock-hold, but
 comely, adorned with many inward graces, she dyed when I was
 at Cambridg as I remember in the year 1648 :

3 William Whitehead son of William Whitehead by my
 sister Ester, dyed in Lotherdale at Bent-hall, where they then
 lived, and was buried at Carleton, their parish church in Craven
 about Micaelmas, in the year 1650

4 Nathaniel Whitehead a young child, he also dyed at
 Candlemas in the yeeare 1653

5 Oliver Heywood my brother John Heywoods second son, a

braue lusty proper child, he was about a year old, was overlaid in bed by his mother, and dyed in July 1655

6 Nathaniel Heywood my third son, being but a fournight old dyed Aug 24 1659 :

7 Elizabeth Heywood my deare wife dyed May 26 1681

8 John Heywood my eldest brother, a tall proper man, red haire, very plainhearted of a loving nature, but too much drawn away sometimes with company in his younger days, but god I hope was pleased to doe him saving good, oh I remember his teares and agonys of spirit at my house at Norwood-green, he was intangled in my fathers affaires, with-drew from his own house privately took a sad and sorrowfull leaue of his wife and children, resolved to goe beyond sea, came to my house, I accompanied him to Chappel of firth in Darbeshire there we parted affectionatly, june 24 1662 (at parting we changed horses, and that horse I haue kept almost 14 yeares) he went to London, and so tooke shipping with Lord Willoughby governer of those plantations, I suppose they went to Surrenan or Barbados, and had their lot of many hundreds of Acres, but he dyed, and whether he was slain by the Dutch or of natural death we know not, but as we guesse it was about Micaelmas 1664 :

9 Josiah Heywood my youngest brother a pretty man, flaxen hair, exceeding witty, loving natured, my mothers darling, being her youngest child, but alas was drawn away to some vain courses, was a great grief to his parents, went into Ireland, came again, but settled no where, was a souldier at London when my eldest brother John went beyond sea, and would needs goe with him, and did goe, and dyed about the same time when he dyed, 1664

10 John Whitehead first-son to William Whitehead my dear brother, went with my two brothers his uncles beyond sea, and so dyed when they did, a pretty youth of about 16 years of age,

11 Nathaniel Whitehead, another son of Willm Whiteheads a child of about 9 or 10 yeares of age dyed March 13 1667

12 Joseph Whitehead, another son of W. Whiteheads dyed about Martimas 1668

13 Samuel Bradley that married Alice my youngest sister, by whom he had 6 children, though at some times he would haue stayed too long in company yet a ceertain time before his death he grew very serious, religious prayed much, was affected

with his condition, though in perfect health, then fell sick and dyed of a few days sicknes, very penitent, so that there was good hopes of his safe condition, he dyed Nov 2 1669

14 William Whitehead my dear brother in law that married my sister Ester, born in Craven brought up in Halifax with Elizabeth Roberts linnen weaver, but he traded in fustions, a man of singular parts, much reading, gravity, holines, usefulness, a nonsuch of his quality in the country, both for grace, and natural endowments, had skill in phisick, of solid judgment in divinity, rich in experiences, every way desirable in person and qualitys, god removed him of a few days sicknes Nov 15 1671

15 Edmund Whitehead, his son dyed the year after may 8 1672 a sweet desirable child, but never had good health, he was about 5 or 6 yeares of age,

16 Mary Heywood my brother Johns wife, that was born in Bury parish, her name before marrying was Mary Ramsbothom, her mother maryed Mr Ingham, to her 3d husband, my sister Mary kept widow from her husbands death to the day of her death, she was sick of a feaver about a fourtnight, dyed April 23 1672

17 Hanna Heywood my brother Johns eldest daughter, about 12 or 14 yeares of age dyed the 14th of may following 1672

18 Mary Pickup, eldest daughter to my brother Thomas Crompton by my sister Hanna, who had married one Robert Pickup about Tockols chappel near Blackburn, a desirable young woman, hopefull for a work of grace, bore a child and then dyed in January 1672

19 James Pickup her son by that Robert Pickup a pretty desirable child nursed in Darcy-leaver dyed March 25 1673

20 Nicolas Hunt of Harwich in Dean-parish that married my sister Mary, was married again, had by the latter wife 6 or 7 sons, an orderly man in his conversation, and I hope truely religious, lived in widow-hood several yeares after his second wiues death, (his daughter Ester Hunt keeping his house, my sisters daughter) he dyed about feb 2 1673

21 Thomas Crompton that married my Eldest sister Hanna, William Cromptons son in Brakmit, a man of stupendious memory, that I haue heard him repeat a sermon almost verbatim, memoriter, he had excellent parts in prayer and discourse, an usefull man, and I hope truely gracious he dyed of a few days sicknes, April 26 1673

22 Hanna Crompton his wife, my dear sister, the picture of my mother both for person and piety, upon whom god graciously wrought a saving work in her younger days, yet I haue often heard my mother say of her, that after the Lord was pleased to convert her heart she never had ground to call into question the truth of grace in her, she carryed so holily, humbly, oh what an affectionate, zealous, loving, close walking christian was she. She had much grace and god put her to the excercise of all she had by her multiplyed and aggravated afflictions, of several kinds, yet he bore up her heart and she found god gracious, and spake good of his name all her days, and dyed in faith Dec 4 1673—though she bore 14 children, yet left but 4 living :

23 Elizabeth Whitehead my brother Whiteheads youngest daughter, a pretty, sweet, desirable child, louing and louely every way, about 6 yeares of age, had a palpitation of heart, and many other distempers towards her end, spake much about her condition very sweetly, and seriously, and dyed Sept 22 1674

24 Richard Heywood my brother Johns eldest child, was always brought up with his mother, marryed Robt Cromptons daughter, called Alice, by whom he had a son, though he had been careles in his younger days yet when he was marryed, meeting with disappointmts and severall afflictions, in his body, relations, estate, it pleased the Lord to set in therwith and its verily hoped did savingly work upon his heart, and he lingred under much bodily weaknes and dyed March 25 1675

25 John Heywood his son, a fine child very likely for life being not a year old, dyed shortly after, viz june 1 1675

26 John Crompton, eldest child of my brother Thomas Crompton by my sister Hanna, being trained up [he marryed a ministers widow, her first husband was Mr Gibbons a famous London minister :] a schollar was sent to Cambridg pupel to Mr Stanford in Christe-colledge, had excellent parts, studyed hard, arrived to an incredible proficiency in learning, some yeares chaplain to Mr Dymocks in Lincolnshire, then was settled parson of Scremby, in Lincol taught schollars, much afflicted with agues, at last dyed Decemb 25 Christmas day 1675 an hopefull bud soon nipt, about 50 years old

27 Alice Bradley, marryed to the next neighbor house to my fathers in Ainsworth. She was something knotty and stubborn

to my dear mother in her childhood. (tho wn she was about 12 yeares of age she had a sad gathering in her thigh, and tho it was cured yet that leg was shorter then the other and she was lamish while she lived) her crossenes and perversenes cost my dear mother many a sad sigh and tear, and she often fore told she would dear-buy it before her death, wch indeed she did to purpose, for she had great affliction in her husband a great part of his time, tho I am persuaded god brought him home at last and also her heart by converting grace, then she deeply laid to heart her former disobedience and I hope did her good, she liued widow about 8 yeares, brought up her 6 children prettily, and those are sweet children, her lease of her liuing was expired fallen loose into the LandLords hands Sr Ralph Ashton of middleton, she was in a strait, had not money to take a new lease and god removed her to a better inheritance, after 8 days sicknes of a violent feaver, she dyed may 9 1677—

28 Nathaniel Heywood, my dear brother, a precious, painfull, powerfull minister of the gospel at Ormskirk 20 yeares and upwards dyed Dec 16 1677—the flower, of our family for learning, parts, piety, singularly beloved of god and man, sorely afflicted, seasonably delivered, and now exceedingly advanced, so that methinks god speaks and acts as Ezek 17 22—I will crop off from the top of his young twigs a tender (or choyce) one, and will plant it upon an high mountain and eminent—our worthy brother is transplanted into heaven, the mountain of the height of Israel, and though he was aboue his fellows here in the service of his god, yet now he is aboue what himself was here,—see his life—

29 James Crompton, son to my brother Thomas, and Sister Hanna crompton a sweet, comely, witty youth was brought up with his brother John in Lincolnshire after his parents death, then came into Lancash was bound Apprentice to one Abr: Ogden an Apothecary in Bolton, fel sick of a feaver upon continued ill a fortnight, then dyed was buried Nov 4 1679 I preacht his funeral sermon in Darcy Leaver on mic 6 9 Sept 28 1680—he was a notable young man, about 19 years of age, his surviving sisters Ester Scolcroft, and Alice Greenhaugh and their husbands left scrambling for his living in Breakmit—but at last lovingly agreed it, divided it, both liue in the house, and share the land.

[Derby Hund. Lancashire, Piers Haywode of Haywode had a Son Peter who died abt. 1600 & married a Gartside.]

Verses made upon the death of those two gracious, now glorious saints, whose liues are herafter briefly described :

Awake ye mournful guests, that doe attend
the sable hereses of beloved saints
Let tender-hearted mourners passions lend
and eccho out these mournful sad complaints
These precious flowers of heaven thus are cropt
these lilly-saints that never vertue wanted,
These fruitful vines by death are quickly lopt
or rather to a better soyle transplanted ;
Oh saples trees that in gods orchyard stand
moysten your roots with tears throughout ye land

Such pleasant Rosebuds that at present were,
both fresh and useful in their lower station
And with delightful fruits adorn'd the year
this year of patience and gods visitation,
Yea those that did presage a plenteous crop
of hopeful incomes by their precious seed,
of fervent prayers, and plenteous teares, doe drop
and fal apace in this our day of need :
Both young and old, lament this dreadful losse
and sadly think of our approaching crosse :

The worlds foundations reel, and kingdomes shake
when such strong pillars are removed hence,
the lord of Hosts doth dreadful vengeance take
when thus in anger he plucks up the fence :
When in the graue god hides his hidden ones
it is because some dreadful storm draws nigh
When he lifts up the soule and leaues but bones
those scattered bones unto us thus doe cry.
Bow down your heads, lament your tottering state
meet god betimes, for wrath waits at the gate :

How many precious saints, who hence departed
of latter years into gods presence-chamber,
with tender hearts bespoke the brawny-hearted
in melting language this day to remember :
Weep not for us, sayd they, succeeding ages
for safe we are aboue al sins and snares

Weep for your soules and seed, let these presages
 of saddest woes awake your feares and cares :
 gods presence is with-drawing by degrees,
 and leaues you to condole these obsequys :

Oh what heart-rouzing preachers haue of late,
 paid natures debt and slept the sleep of death
 What heaven-rending wrestlers changd their state
 loathing to liue when those tune-d out their breath
 Both these fore seeing foggy vapours rising
 from Englands crying crimson provocations
 And heavens thicken with black clouds devising
 to pour upon us doleful desolations
 they stept aside under the gloomy shade
 of death, and there in safety are close laid :

These savoury quicksented saints espying
 a spiritual famine in this lower region,
 Put off their flesh, took wings, departed flying
 to feast themselues with the cælestial legion :
 these actiue soules, observ'd a blow preparing
 to slay the witnesses against the beast
 and lest their useles liues, or deaths, declaring
 what god hath done or wil doe with the rest,
 gaue us the slip and from the stroke wthdrew
 and did a civil death therby eschew

O what endeared thoughts, and tender care,
 had these beloved female saints to those,
 that spiritual fathers and succesful were,
 soules to beget to christ and truths disclosed
 their armes and hearts were open to embrace,
 gods faithful preachers, and his saving word
 his house they loved, and his beauteous face,
 longing for more injoyments with the lord :
 At best they could but see here through a glasse
 and therefore longd to god by death to passe

And now they are arrived at their port
 that joyful haven of eternal rest
 those staggering stormes at sea whose bare report
 astonish mortals, these from them are blest

These happy soules are gone aboue the sun
yea glorious suns are in heavens firmament
no sun-light need they, glory is begun,
grace perfect is, god is their sole content :
o let us hasten to these blessed joys
and leaue our sins, and loads, and worldly toys.

per me O H

The life of Alice Heywood, my dear and precious mother,
observed and collected by O H

She was born in Longworth near Walmesley chappel in Bolton parish in Lanc: about the year 1594: she was the onely daughter of her father, she had four brothers, William, Francis, Hugh, and Ralph Critch-law, and most of these being effectually wrought upon by grace while she was but yong she wondered at their zeal, and could not imagine what ailed them to keep such a stirre in praying, reading, and runing to sermons, &c Yet she liked them the better for their forwardnes in these ways of god and dutys of religion, tho she had little sense of these things as yet upon her own heart, for (as she hath often told me) she was as careles, carnal, and froward as any til she was about 19 years of age, at which time it pleased god to take to himselfe her gracious mother, whom she tenderly affected, and for whose death she made excessiue sorrow, wch heart-breaking providence was seconded with an heart-convincing ordinance, and with gods blessing upon both, for at that time there lived a godly young minister at the place, one Mr Joshua Hill, whom the lord used as an instrument to open her blind eyes, to convince her heart of her dangerous estate by nature, and the dreadful guilt attending the commission of every actual sin, so that her heart was overwhelmed under sad apprehensions of divine wrath, she even roared by reason of the disquietnes of her spirit, oh the bitter pangs and torturing throws her soule felt in this spiritual travel, her very moysture was dried up with bitternes of soule, in wch selfe-lamenting plight (at the next door to despair) she continued too ful years, stil suffering gods terrours, and refusing to be comforted, thinking her condition without paralel, and far worse then ever any bodys else was, and that ther was no hopes of mercy for so vile a sinner And that wch lay very heavy upon her heart was that she had not been so careful to follow her dear, dead mothers example

and instructions, for the things of her soule, tho she was very observant to please her in other things: it broke her heart exceedingly that her mother was gone to the graue with tears for her, and had not seen the return of her prayers and successe of her endeavours for her conversion: there were indeed many concentrating causes of her excessive soul-trouble, the sin of her nature, and the vile nature of her sins, therby dishonouring god, crucifying christ, grieving the spirit, and undoing her soule: and many aggravating circumstances that brought her soul to the gates of hel, and her body nigh unto the graue: one passage I haue often heard her relate that upon that day upon wch she used to goe to Bolton, and be most jocund with her companions, she did afterwards with-draw her selfe into a little out-house near her fathers, and took her bible with her and spent the whole day in reading and praying, self-examining and selfe-judging excercises, there she took her fil in bitter crys of godly sorrow, and hearty groanes for pardoning mercy, that fasting and solitarines being an holy revenge upon
 2 cor 7 11] her selfe for her former mirth and vanity, though she had not been addicted to grosse prophanes, yet youthful wantones was her bitter affliction; for a wounded spirit hath a fruitful fancy to multiply and magnify smallest circumstances, and render them intollerable: when her Brothers perceived her continuing too long in that little coat, some of them came to take her off and bring her home, telling her, she must pittie her body, and that god wil haue mercy and not sacrifice, she answered she cared not wt became of her body, so her heart might be laid low enough for sin:

Her soul-troubles were so great, and her doubts so many that several experienced persons took great pains to comfort her, but almost in vain, Mr Hill who was the means of her casting down laboured much to raise her up, lest she should be swallowed up with over-much sorrow he had a tender respect to her, and sometimes in company would haue pointed to her and said, this is one of my lambes, wch expression wrought wonderfully upon her heart, Ah thought she, what am I that any of gods messengers should own such an unworthy wretch that I should be called a lamb that am liker a wolfe, and deserue not to come into christs fold among his people; many selfe-abasing and self-condemning thoughts she had, and was nothing in her owne eyes, and if she perceived that any thought or spoke wel

of her it did rather humble her then lift her up, yea it did the rather break her heart, because she thought she was not so good as they took her to be ; and if they knew how vile she was they would not praise her, for none had so bad an heart as she was burdened with :

Amongst others of her spiritual helps her brothers contributed much, especially her youngest brother (Ralph) was more endeared to her through suitableness in age, but especially in soule-troubles for he also was wrought upon about the same time, and too precious gentlewomen living near, were her companions in this soul-tribulation (who afterwards were Mtris Barton and Ms Crosse) whose loue and friendship continued with much tendernes til death though removed far asunder :

Another singular assistant to her in her soule-troubles was that auncient and eminent servant of god James Horrocks, whose advice in those days was as an oracle, and the lord blessing him for abundance of good to many soules. She complained of back-wardnes to duty and that she came so unwillingly to god sometimes that she had better let all alone, for god loues chearful worshippers : this he satisfied by telling her it was a state incident to the best of gods children, and could she expect to be better then David, who said, since then o lord I forget my selfe (as tis in the meeter, and as he quoted it) : and that this is but the struggling of the flesh agt the spirit, wch cannot be conquered by yeelding but by fighting, and god wil own in and crown the soul after the combate &c

But tho she was sensible of her inward backwardnes, yet that good old man took notice of her outward forwardnes in dutys of religion, and he used to say, Alice, thou art mad, this wil not last long, the fire-edge will soon be taken off, thou art just like one that hath been long in prison, who when he is got out, cares not which way he runs so he get far and fast enough from his old prison, or like a man yt hath been long in darknes, and coming into light he admires at it, and lookes on himselfe as in a new world ; just so art thou, looking upon thy condition as strange and uncouth but after a while we shal see thee more sober and solid lesse fiery and passionate, tho indeed she maintained a wel-tempered zeal al her days, however she might part with that froth and frolick that might be incident to youthful zeale. Yet that true spiritual force was not abated but increased in age : she kept aliue that coale of zeale and maintained a

constant tenure of savour and fervour of spirit, suffering as few decays and eclipses as most doe of so long a profession : I haue often heard her say, that after the lord gaue her assurance she never lost it, but had some degrees therof, tho not always equal comfort or confidence, and tho this may be an arbitrary act of free grace, yet it may be the privilege of close-walkers, for peace is upon them that walk according to the rule [gal 6 of the new creature :

The first time her wavering soule got any anchor or satisfaction after these tempestuous tossings was at and by meanes of a sermon preached upon that text, cant 2 16 my beloved is mine, and I am his, wch text her soule was exceedingly affected with, and desired it might be preacht upon at her funeral, or that in psal 42 5, why art thou cast downe—which also she took great pleasure in, for she used often to bespeak her own heart in the language of that text, and receiue comfort therby in al her soul-conflicts, and outward pressures, al her days : these too scriptures she injoynd my brother and me to preach upon, (for she ingaged us to preach together at Cockey every year a day while she lived) and whiles we were preparing and purposing to preach on those subjects the lord removed her hence, yet we kept our promises and performed our resolutions, and shall doe whiles we liue if the lord grannt oppertunity and restore our libertys. this I can say, through gods mercy, yt having spent many serious thoughts upon both those texts, I haue seldome met with so much enlargement in preparation and delivering the matter I intended thereupon, as upon those subjects, both to my own satisfaction and (I hope) others edification :

But to returne to my relation, when the lord had thus betrothed and maryed my dear mother to himselfe in righteousness, judgement loving-kindnes and mercys, he provided for her a suitable husband, my dear and honoured father, of whose piety and sincerity she had undoubted evidence, she hath often said that was the principal end of her choyce, and her heart was more endeared to him as an heir of the same grace of life, then for any other endowments : they were contracted first and then maryed (as I remember I haue heard them say) by good old Mr Horrocks, that famous light and precious instrument of god, to whom she had an endeared affection :

But no sooner was she linked in that relation and ingaged in the world, but behold a Gad, a troop, yea an army of troubles

broke in and assaulted her, the lord seeing good to cast her down first that he might raise her up, as he dealt with her in spirituals so in outwards, intending to raise a great structure and fabrick of blessings in matters of this life and a better, he laid the foundation low in inward perplexitys and outward miserys: One of the first encounters she met with was the death of her first-born son, wch how great an affliction it was let experience and scripture testify: yet this was but the beginning of her troubles, for the lord excercised them under that distracting and heart-breaking providence of debt and danger thereby, occasioned by my fathers ingagement in a way of sureti-ship for others and this brought them very low, by suits and pursuits, to take the advantage against them: besides, at the same time there lay a very grievous famine upon at the countrey what her pressures were, and sad thoughts of heart in those days cannot easily be expressed, tho she hath pathetically related them to me, and kept a due sense of those troubles upon her heart al her days, that her soule might be humbled within her in al her future prosperous condition: [zach 12 10] [lam 3 19 20]

In these straits the lord raised up for them many christian friends, whose hearts were moved to be very tender and affectionate towards them, and were very instrumental for their comfort and incouragement: amongst wm I haue often heard her own her father in-law, my grandfather (after whose name I was called) as a special means of her support, he was indeed eminent for godlines, tho converted when he was at least 60 years of age, and hee was as amiable for natural disposition, for he was made up of loue as I haue heard her often say, he often spoke lovingly to her, and acted the part of a faithful friend in strengthening her hands in god, helping her as if she had been his owne onely child. telling her that he and she would be equal sharers in comforts and crosses, and whilst he had it she should not want it: But at length the lord took away this stay also, removing him by death to himselfe who was so great an help to her, yet about the same time the lord did also remoue that affliction, and did graciously deliver them out of the snare and did set their feet in a safe and large place, in that year wherein I was born (as I haue heard her often say) were they freed from debt, and afterwards by the lords blessing did abun-

dantly increase in the world, and did grow to a very good estate in the world, affording us children a liberal education, and tho these be but left-hand blessings yet deserue to be observed and recorded to the glory of god, and the incouragement of god-fearing soules : besides tis a more blessed thing to giue then to receiue, and oh how good are these mercys with a blessing.

Tho god delivered out of these straits yet she was a woman of sorrows, wch she bore with invincible courage, and incredible patience, chearfulnes and selfe-denyal, for she had a speedy remedy for every malady, and that was prayer, oftentimes, when her heart was as ful of cares and fears as it could hold, and she was ready to be swallowed up, she was wont to goe to the lord and open her case and state to him in secret prayer and therby found present ease and future successe, and she was very conversant with the lord alone in holy, humble retirements, selfe-conference, meditation, and recollecting sermons (wch she heard :) and working them upon her own heart, wherby she had attained to a notable faculty in remembring, for tho by age her natural memory was decayed, and she was not expert in the art of memory yet she had the spirit of remembrance, and would mention much of what she had heard many years before ; it was her constant course in the night when she lay waking to roll them in her mind, and rivet them there, so that in her I haue often observed the truth of that maxime, a good heart helps a bad memory :

She was exceeding frequent and fervent in secret prayer, she took it as her greatest delight and recreation when she could get alone and poure out her soule before the lord, nor was this a bare formal performance meerly to satisfy the clamours of an anxious conscience, but it was her meat and drink, eating ashes as it were like bread and mingling her drink with teares, for her soules nourishment and refreshment, she did (as Heb 5 7] her sweet saviour before her) offer up prayers and supplications, with strong crying and teares :—her prayers were wel rooted in a right principle, wel regulated according to the rule, wel watered with many tears, and wel preferred through the merits of a saviour, and they were abundantly answered with a sweet and satisfying return, she begged grace principally for her children and god let her see that good work upon several of them, she much desired that some at least of the fruit of her body might be dedicated to the service of

the sanctuary, and she saw too of us preachers, and her main end in desiring this good work for us was that we might be instruments to bring soules to cht. she hath often said, oh where shal I put my head when my sons goe up into the pulpit to preach? How unworthy am I of this high honour? if they may doe god any service it is a greater honour then if they had been the greatest princes upon earth: she often begged too things of god for us, viz the gifts and graces of his spirit, and a successe of our labours: How many fervent prayers hath she put up for this poore congregation of Coley, and what good hath been done by this worthles worrne, I owne as a returne of her prayers: One passage I cannot but obserue, and remember whiles I liue. At one time upon a lords day in the afternoon I found a ful tide of more then ordinary enlargements in publick, the week after going into Lanc: I askt her if she did not keep house the lords day before, and upon further inquiry I haue found that at that instant of my assistance she was before the lord in secret, tis true I must own the intercession of christ alone as onely meritarious, yet this to me is an experiment that the effectual fervent prayer of a righteous person availles much:

She intirely loved al godly ministers, and accounted their feet beautifull that brought the glad-tidings of the gospel of peace, she would haue put them in her bosome, and was even ravisht wth any of the lords embassadours came under her rooffe, an oppertunity of serving them or entertaining such, was more worth to her then great worldly gaines, I haue often heard her say that every bit of meat wch a good minister eat at her table she thought nourisht her; and as she did Reverence them, so they respected her she had a friendly correspondence wth the best ministers in the country, who were ordinarily willing to condescend to her request for preaching, which good excercises she was very forward to promote, she had prevailed with my father Angier and Mr Gee for their pains at Bolton or Cockey, wch was done some time before their death and the summer after: her heart was so endeared to godly ministers, that she hath admired at gods free-grace that vouch-safed to dignify her seed with that office, especially having approbation and ordination by ministers to that work in a regular way: and for her loue to, care of, and prevalency with ministers a Reverend divine used to cal her the mother of the Clergy:

Her earnest desire and constant care was to wait at the posts of wisdom. She hath in her time taken intollerable paines to hear sermons, scarce any publick exercise stated or occasional within many miles but she went to it, she was (as it were) the center of news for knowing the time and place of week-days sermons, she thought it a great affliction to misse of any opportunity for the good of her soule, she moved in dutys and ordinances as in her proper element, and hath often said, she was never right, but when she was reading, or hearing, or praying, or meditating or conferring, she loved to breath in a religious aire, and thought she could never be weary of gods service, there was scarce ever a week wherin she spent not one day or more in the communion of saints, those of her own sex keeping up appointed seasons of conference, and private fasts, in days of private meeting for humiliation she was conversant not onely about home but several adjacent parishes abroad, where she had very many intimate associates, who dearly loved her and were as affectionately embraced by her, she might truely say yt she was a companion to al those that feared god, for she had the right hand of fellowship in many churches, and her praise was in the gospel far and near :

She was exceeding pitiful and tender-hearted to the poore, and used not onely to deal her bread but poure
 isai 58 7 10] out her soul to the hungry, many a time hath she given money, cloaths, victuals to such as were in want, and what else was for their supply, she often prevailed with my father for work for poore persons in a time of scarcity when others cast them off, tho to his apparent damage and disadvantage, How generally she was beloved of the poore that bitter lamentation from house to house at the news of her death is a sufficient witnes ; wch sounds in the ears of some even to this very day :

But besides mercy to their bodys, she had great compassion of their soules, examining, instructing, admonishing poore ignorant sottish creatures : it was her usual practice to help many poore children to learning, by buying them bookes, setting them to schoole, and paying their masters for teaching, wherby many a poore parent blessed god for help by their childrens reading who formerly were deprived of that benefit :

She laid to her heart very heavily the sins and sufferings of others, the dishonour of god was the burden of her soule, like

good Lot, David, Jeremiah she beheld transgressors and was grieved, when any scandal broke out among professors, what sorrow did possesse her ; in those cases wherein she hath been concerned she hath been more grieved for others fault then her own losse, pitying such as haue couzened her, and begging pardon of their sin : She put under her shoulder to bear the burdens of the afflicted, oh her sympathizing groans and importunate prayers for afflicted soules, that were under desertions temptations, or discouragements, she made every ones condition as her owne, and put on such as were able to helpe them that suffered. She used to be the poores purveyer and caterer, and to beg reliefe of such as were able when the case did require it, and bringing tempted soules into acquaintance with ministers or able christians by whom they might be satisfied and edified, and provoking them to good works ; and charity to soules and bodys ;

She was wonderfully caryed out in desiring and endeavouring the good of the church, many an importunate prayer and affectionate tear did she groane out for the good of zion, she evidenced her selfe to be a real member of christs mistical body, and a tender-hearted daughter of Jerusalem by this divine sympathy. the troubles of the ancient Non-conformists under the prelates in former times went near her heart, and stirred up her extraordinary crys for enlargement, and what Respite we haue had from that spiritual thraldome (I am persuaded) was a returne of her prayers amongst the rest. She was indeed an unreconcilable enemy to the Bishops government, and she did confidently beleue she must see their down-fal, many years before they came downe, wch she frequently repeated to a kinsman, who was a minister, and of that judgment, who wondered to hear her so peremptory. She was much rejoyced at the calling, confirming, and successe of the Parliament in 41 : at the taking of the covenant, and any beginnings of Reformation, and having obtained leaue of officers shewed her forwardnes in demolishing the relicks of superstition : She did recount and cause to be written fair over a great number of the national mercys and admirable deliverances, to excite present thankfulnes, and to be a memorial to succeeding ages :

She was exceeding desirous and industrious (to her power, and in her sphear) to procure a settlement of godly ministers in places adjacent, the very last day she was at Bolton, and the

last work she did in Lancashire was bestirring her-selfe tooth and naile to bring a good man to Cockey, for wch end she procured a meeting of ministers and some of the people to consult about it, wch was the onely means to accomplish that end. for good motions often proue abortiue for want of a mutual harmony, tho the individual persons be forward enough if taken dividedly, now this mutual concurrence was her great designe either for reconciling differing partys, or for accomplishing publick enterprizes : by meeting together and treating :

She was very useful in reconciling differences, and making up breaches, taking much paines, yet great delight in that worke, often repeating that sweet word, Blessed are the peace-makers, she had so much interest in the affections of good people, and did so palpably evidence that she minded not selfe that there was few but they would haue been prevailed upon by her, besides, she used to fal so home upon them with plain, down-right homely Rhetorick and scripture-grounds that few (I beleue) had power to deny her request, she was so much for peace that she rolled every stone to compasse it, and if it was any thing that concerned her selfe, she would abate of her right in the pursuit, and loose much for purchase therof : yea, in a matter of apparent injury to the whole family in things ecclesiastical she was so intense upon accommadation as that she inclined rather to acknowledgement of some fault for peace-sake, then a sticking upon points for vindication of undoubted innocency :

She was tenderly affected to the fruit of her wombe, the loue she bore to our bodys, tho natural, was spirituallized, But the loue she bore to our soules (wch is the soule of loue) was highly elevated ; I may say she travelled in birth again for us til christ was formed in us, and the latter travel was mostly sharper, oh wth what passionate teares and intreatys did she plead for us at the throne of grace ? what heart-awakening instructions hath she instantly inculcated upon us ! what heart-breaking passages of endeared affections hath she expressed to our soules ! she used to presse upon our consciences the undenyable maximes of christianity, as about our fall in Adam, the corruption of our nature, subjection to the curse, redemption by cht, necessity of regeneration, the immortality and worth of the soule—the weight and concernments of eternity—and such like important truths wch might at once informe our judgmts rouze up affec-

tions, awaken conscience and through gods blessing prevaile upon the will, and I may say, I owe much to her as the instrument under god of that saving good wch at first I received, and I hope I shal never forget the instructions of a mother, I used to ride before her to excercises, and on the lords days to Denton Elinborough, Walmesly, and other places to hear sermons, and therby had much of her helpe, and was in some measure helpful to her memory by the notes of sermons I tooke : oh what divine lessons dropt from her precious lips, she was never weary of speaking of the things of god, it was her meat and her drinke to be doing and receiving good, her spirit was revived when she heard or mentioned any thing that concerned the glory of god or the good of soules :

She tooke great care of us, that al her children might learn and say chatichisme, she highly esteemed and commended that of Mr Bals, she was continually putting us upon reading the scriptures and good bookes, and instructed us how to pray, and it was her constant custome when my father was gone to London to make al her children pray. tho some of us were but young yet we begun at the yongest, and left at th eldest, saying what we could before the lord, together, and so we spent one evening at least in his absence, wch ceartainly was not in vain if it was onely to incourage and inbolden us for the future :

though she was very indulgent to us, yet was she severe and sharp agt sin, especially such sins as she saw us inclined to, oh how did she disgrace sinful ways ! and endeavour to prevent our falling therunto, or a being habituated in any bad custome, she would never suffer us in the use of any idle words, no not some which others (even good people) thought there was no hurt in, her conscience was very tender, and durst not indulge her selfe or us in any thing that she suspected to be a sin : such of us as were trained up at schoole she did incourage to learne apace with such expressions as these, learning is an honour to the most honourable persons, the greatest noblemen, and gentlemen's sons goe to schoole, it fits for any condition and prepares persons for preferment, but especially for doing god service in his church, and therefore she would often urge us to learn, but principally to get grace, and tho she prized other things in their kind, yet she would often haue said that if god would but giue us grace she cared not so much wt we had besides :

She loved true religion and the power of godlines where ever

she saw it, and accounted sincere christians the most excellent in the earth, and her dearest friends, and choycest companions, yea though never so poore, and when she had met with a christian friend, it was not easy to part them : she laid deeply to heart the death of any faithful minister and gracious christian, fearing that was a presage of some approaching evil : it troubled her much to hear of the miscariages of the children of godly parents, and set her aworke to pray earnestly for them, accounting that it may be some body may pray for my wandering children when I am dead and gone :

She often complained of the want of true loue and decay of religion, and the abounding of sin in the world, it made her heart bleed to see how few minded their soules in good earnest, and when she saw security and sensuality, she would often haue sighed out such words as these, oh, how wicked are people ! how worldly ! how careles ! yea how beastly ! as tho they did not beleue that ther is any god or devil, or heaven or hel, I wonder what men think of, and whither they think they must goe when they die : Alas, what a grieft is it to see poore soules running as fast as they can towards hell !—thus she condoled poore perishing sinners, and would haue examined and instructed poore senseles soules, she did sharpely reprove such as she heard sweare, and there was such an awe upon them by her presence that wicked persons durst not be vain and prophane before her, yea several that had little in them for religion, yet would haue forced themselues to some honest talke whiles in her company, and she would haue been repeating peeces of sermons to them :

She was always in hand with the works either of her general or particular calling, and could never endure idlenes, yea her heart was mounting heavenwards as her hands were busy in her work, making some spiritual use of al passages in her way, I haue heard her often say she was never right exept she could get some good thing into her mind, whether she was lying in bed or walking by the way or any imployment, she tooke much pleasure in that scripture, joh 4 34, my meat is to doe the will of my father, and she would often haue said we must be like Christ or mary, the first was always doing good, the latter always receiving good, she earnestly prest after these patternes, not contenting her selfe with low measures of grace or an easy round of duty. But doing what she did (especially in the

things of god) with al her might, it was a wonder to conceiue how it was possible that her frail tabernacle could bear such a weight of dutys and difficultys, that was propt up with such few pillars of food or phisick or other supplys, not because she could not obtain them, but would not use them; her frequent fastings, constant watchings, and dayly teares did so much exhaust her spirits, that it was strange these excessiue pains had not made an end of her long before: for she spared not her body in any service to her god, but thought that offering that up in holy dutys was but a [Rom 12 1 reasonable service of god: this blessed consumption of her natural strength for spiritual ends was her desire al her life, and her comfort at Death:

She was much endeared to the word of god, and tooke great pleasure in reading the scriptures, which she embraced as her portion and as her treasure, inheritance, necessary food, better then thousands of gold and silver, sweeter then the honeycombe—and other expressions wch she often repeated out of the 19 and 119 Psalme; wch scriptures and several others she set her children a reading and would haue paused upon, as we read, but it was her great griefe that towards the latter end of her days, her eyes were grown dim, that she was very unable to read, and her memory was very shallow, yet it was far more tenacious of sermons, truths and divine things, then temporal matters, so that she hath related to us many passages of sermons she heard preacht before she was marryed, when as perhaps she had forgot other things spoken or done the day before:

She had a very low account of the world and the glory of the world, profits, pleasures, honours, and was much taken with a sermon preacht upon that text in j joh 2 17 And the world passeth away, and the lust therof, but he that doth the wil of god abideth for ever: She would be often repeating instances of the vanity and instability of the world, and inferre good conclusions from thence, to distrust it to be weaned from it, and lay up better treasures even in heaven, which moth cannot corrupt, nor can theeues breake through to steal them: Her usual expressions were, oh what is this world good to? how little wil these things stand in stead at death? wt wil it profit a man to gain the whole world and loose his own soule? alas what matter is it, what becomes of al the world so as we may haue an interest in christ:

She was weary of imployments and injoyments here below, and often sd she did the workes of her particular occasions rather from the sense of her duty, then from any delight therin, and that she cared not how little she had to doe in the world, and woul'd put off the cares and affaires therof with as little as possibly she could that her spirit might be free for better excercises : And tho she wanted not any comfortable accommodations to render her life delectable, yet she was weary of living, and would fain be in heaven, perfectly to be freed from sin, and injoy the lord. too or three yeares before she dyed she was so set upon a desire of dissolution, and being with christ that she had much adoe to silence the workings of her spirit, and argue her heart to a free submission to the lords pleasure herin, and that she might stay his leisure : She would often haue said to me (when going over to see her) Son I intreat you pray that I may be content to liue, I am troubled at my selfe, that I am no more willing to be at the lords dispose, whether in life or in death, yet her sweet and seasonable fore-tasts of heaven did stay her stomach til she might get a ful posession of that pleasant land, the land of promise :

Her desires of a change by death did not proceed from sullenness, or discontent in her outward state but from spiritual principles, & for holy ends, for none could be more thankful for the common mercys of this life then she was. Oh, how often hath she stood amazed and admiring gods gracious dealings with her and hers ! and often made use of Davids
 2 sam 7 18] words, who am I o lord god and what is mine house ! that thou hast brought us hitherto ; it affected her heart much when the lord had preserved the family in health any considerable time, or recovered any of us out of distempers : She took notice of the least kindnes or courtesy from others, and owned the lord therin, often using that expression, o who are we that god should make us the head, and not the taile, that god should make us find favour in the sight of men, yt any body is willing to own and entertaine us ! why are not my children like-such, or such ? cloathed in rags, despised of al, accepted of none,—surely its gods free grace, not our deserts. Why haue we good houses to dwel in, warme cloaths to cover and keep us warme ? why are not we put to beg our bread or worke for our living ? nay the lord provides horses to cary us swiftly and easily in our journeys, when other

trudge afoot. She would reckon up many mercys, and stil say she could not be thankful enough for them, especially such mercys as concerned the soule and accompanied salvation did fill her heart with ravishing joy and her tongue with praises.

It was a sweet providence to me and it was much observed by her that the lord should giue into my bosome the gracious daughter of such a famous minister; not onely for his sake, whom she dearly loved as a choyce instrument of good to her soule, and that poured out many prayers for his children, but also for my dear wiues sake whose piety and excellent qualitys shined forth in her even from her infancy, she hath often told me that she had promised, and would (through grace) performe it, to praise god every day upon her knees while she lived for that mercy, for wch indeed I may say experimentally she had cause, but I much more; she much rejoyced to see my seed, and prayed earnestly for these too sons whom the lord had graciously given me, John and Eliezer, the latter wherof entred into the world just when she left it, being borne just three dayes before she dyed the lord giving an hopeful evidence of his design to fill up her Roome in the church militant by preparing another to stand in that gap:

At last, this choyce peece of gods toofold workmanship of nature and grace, was to be taken down, her tottering tabernacle was to be levelled with the ground, and her precious soule to be loosed that it might take its flight into eternal mansions: and she that had been dying dayly found it no strange thing now to surrender her soule into the hands of him who gaue it, and had given himselfe to redeeme it, and had now a long time had quiet possession of it, the sting of death was pluckt out, and this debt to nature became a sweet refreshing sleep, yea as Solomon saith of the labouring man, that his sleep is sweet, so the weary steps through this tedious wildernes made Canaan more delightful, nay further, the exhausting her spirits by fasting and prayer did render her dissolution more easy since it was not a violent extrusion but a composed deposition of her soule:

And though she had been under weaknes a considerable time, yet her body was a little reared up and strength recruited beyond expectation, tho stil she was very weake, yet hearing of a distemper that lay upon me she was desirous to come and see me, Before she came (as she told a neighbour of ours) she

dreamed that she must goe into Yorkshire and dye there, and indeed the lord seemed to say to her as once
 [Num 20 25 26 to Aaron that he must goe up to mount Hor & Moses and be gathered unto his people, and dye Deut 32 50] there : She complained that she was not well as soon as she came hither, and had violent pain in her head, tho towards the latter end she was much addicted to sleeping, having a lightnes and dizzines in her head. About too days before she dyed we were at dinner, and tho she could eat nothing with us yet she came and sate her down by us and began savourily to discourse of the things of god, wch was as meat and drink to her, and that wch might feed our soules, and gaue us a distinct relation of her conversion and conversation, and several observable passages of her life, wch she spoke with expressions of admiration of gods free grace, and what a good god she had found the lord had been to her al her dayes, and did not question but we should find him to be the same to us, if we walkt in his wayes :

On thuesday, wch was the day before she dyed, she rode to the chappel and heard my father Angier preach at the baptizing of my son Eliezer ; his text was, 2 pet 1 15 Moreover, I wil endeavour that you may be able after my decease to haue these things always in remembrance ; his excellent sermon seemed to be (as it were) her funeral sermon, being a clear description of her life, since it was her great care not onely to be helpful to the church of god while she was living, but to leaue behind her something that might advantage it when she was dead and gone, by her laying hold of the covenant for herselfe and her children, furthering gods publick worship, holy education of children, dedicating them to the lord, and pouring out many prayers both for them, and for the church, by her exemplary beating out a tract for posterity to walk in, and helping others memorys, and transmitting the word and workes of god to future generations, by frequent discourses, suitable application, and repetitions near her end, wch were al applicable to her, as they that knew her can abundantly testify : this sermon and her life had the same aspect, and were coincident, from wch she tooke her flight into glory :

That night she slept little, the morning after she got up and would needs be going home towards Lanc: before wch time she would not be persuaded to returne home, but then put on her

riding cloaths, and prepared for a journey, but we saw she was in no fit posture for travelling but perceived her going apace to her long home, her flegme suddenly stopped, her strength failed, her colour changed, and she was (as we thought) near expiring, and therefore called my father Angier hastily to her, who prayed, with her, he askt her if she understood, she answered yes, very well, he told her he must leaue her, I am more sorry, sd she, he replyed, I haue committed you into the hands of your father, and necessary occasions cal me away, having stayed here beyond my intentions, thus they parted with sweet expressions of mutual affection, and patient submission to gods wil, and confident expectation of meeting in glory :

She continued (as it were) slumbering without any great pain that we could perceiue, and being caryed up into the chamber, lay quietly upon the bed about an houre or too, and at last gaue up the ghost, and breathed out her precious soul into the hands of god, and tooke posession of that glory wch christ went to prepare for her :

She dyed at my house in North-ourum [Aged 63 about one a clock in the afternoone April 22 1657 : and was interred in [in Dr: Holdsworths Halifax church April 24 in the south- works or chappel : side of it, and in the same graue wherin Dr Bentley preacht Mr Boys a famous minister and some- her funeral sermon times lecturer at Halifax was long since on Cant 2 16:] buried : on either side wherof were laid too precious men that had been ministers of Coley : Mr Hierst, and Mr Clayton—

Finis

The life and death of my dearly [this was written june beloved wife Elizabeth Heywood col- 13th 1664 tho collected collected by her surviving husband immediately after her for the future use of our two hopeful death :] sons :—

She was the excellent daughter of an eminent minister, useful in his place, and famous through the churches, Mr John Angier, who is yet living, and long may he liue to be a pillar in the house of god, a witnes to the truth, an example to his flock, and companion to his brethren in the ministry : She was born at Denton in Lancashire (the place where her precious

[she was born june 24 1634 about 6 a clock in the afternoon baptized june 29 after Mts Cotton, she was sick immediately after, as I find in her fathers diary]

father hath been minister many years) if I mistake not about the 24th day of June 1634: and was baptized by Mr Henry Root then preacher at Gorton, a neighbour chappel: she being nursed and nourished at home partakt of her natural parents excellent dispositions: She was naturally very witty and apprehensive, especially in learning any thing: so that she could read the hardest chapter in the bible when she was but foure years of age, Mr Abiel

Rathband was then school-master at Denton and taught her to write, in learning wherof she was more then ordinarily capable, being able at sixe years of age to write down passages of the sermon in the chappel: wch she by continual use of in processe of time did gradually grow to a great perfection in, so that she could haue repeated a sermon very methodically, distinctly, and succinctly: she writ long hand and not characters, yet she tooke the heads and proofes fully, and a considerable part of the inlargement, yea and observed and rendred the ministers drift and designe, so that I haue heard some say, they never heard their sermons so exactly repeated: wch evidenced not

only her natural ingenuity, but that by reason
 Heb 5 14] of use her senses were excercised in the things of god: and that she understood wt she spoke:

2 tim 3 13] For her acquaintance with scripture I may say of her as it was said of Timothy, that from a child she had known the holy scriptures, as she was constantly trained up in reading and rehearsing part therof morning and evening, so she committed to memory the whole booke of proverbs, the 8th of Romans, and several other portions of sacred writ: yea she tooke delight in reading the word, never a day past over her head wherin she read not divers chapters, morning and evening was she getting a repast in this pleasant garden, besides other oppertunitys of consulting these divine oracles, nor did she read the word immethodically, but she began at the beginning of the bible and tooke the scope of scriptures along with her: wherby she became wel versed in the sacred history, having read this blessed book so often over, nor did she doe it as a taske and regardlessly, but she meditated with delight in the word, and if she light upon a difficult passage she would

either ask me what I thought of it, (wch occasioned my further search into the scriptures) or haue recourse to the assemblys annotations or some other English exposition for the meaning therof, she made a trade of digging these holy mines, and retailing this precious coyn in heavenly discourse: her bodily stomach was very weak: and I haue wondered how she could liue with so little, but I see she had meat to eat that we knew not of, hidden manna, this honey-combe, and as a good woman once said, she made many a good meales meat of the promise in the want of food:

She was about 8 years of age when her owne dear and precious mother dyed, wch tho it was a great losse to her, yet the lord was pleased in a short time in great measure to make it up, god providing a very tender mother, that was very affectionate to her, and she also was very obedient to her, Their hearts were knit in the closest bonds [Sanctior est of spirituall affection, and this christian knot of copula cordis mutual endearednes was sweeter and stronger qm corporis: then natural relation:

I haue often admired her selfe-denyal in praying that her mother might haue children, in pleading on her behalfe, and speaking so wel of her, tis true her mother had ingaged her by many tokens of loue, and her sweet cariage to her whiles under her tuition, yet ther was a high degree of grace, superadded to a sweet disposition wch was the chiefe attractiue in both ther affections, and made their soules center in the main matters of christianity, no loue was lost betwixt them since like Naomi and Ruth they claue togather inseparably, and are become examples to others in that relation of meeknes, endearednes and voluntary condescension:

She begun whiles she was yet yong to seek the lord god of her fathers, and by degrees, received sweet and liuely influences and impressions of grace, and I know not whether I may say she was sanctified from the womb, or had the seeds of holines instilled into her heart with her mothers milke, tho it was an occasion of sad disputes and questionings about her state, because she did not remember any such signal juncture of time wherupon she could reckon for her clear transition from nature to grace; she was often in feares about the main work for want of those strong convictions and deep humiliations that others had, and would frequently mention the grounds of fear wch

those haue who were trained up under godly parents, lest the power of a religious education should be the root and chiefe branch of their religion ; for my own part tho I think such may haue some grounds of selfe-suspicion wch may promote selfe-examination, yet as god hath his various times and ways of working so those that haue been piously educated, and haue made no apparent defection into grosse sin, and haue kept on a course of secret dutys from principles of conscience, and are afraid of offending god in any thing may hopefully beleue the work is wrought tho they haue not felt those shakings and convulsions in their soules that others haue met with : tho in such possibly this work may be more obscure to them al their days :

But this I haue observed, that god comes by some shaking affliction, or conviction to unbottome such a soul from its own righteousness, or leaues it to fal into some reproachful sin, wherby he takes occasion to awaken conscience, or leads it into some notable ways of selfe-discovery, and then begets or acts some liuely springings of the spirit of grace in the heart : this I may confidently and groundedly say on the behalfe of this precious saint, that tho it is unceartain when the work of conversion was wrought, yet tis ceartain a saving work there was, wch did sensibly manifest it selfe many ways and at many times, as al that knew her can bear witnes and her own conscience sometimes testified :

She very much excercised in the duty of secret prayer, after she had read her chapters she always went to prayer and would shut her selfe in a room and be long alone, tho satan often took advantage from her timerous nature to affright her in the dark night to hinder her in the performance by groundles feares, putting her on sometimes to cut short dutys, or to be diverted therin, yea the temptation did sometimes prevail for her total omission at that time, wch occasioned many sad thoughts of heart, and hard cases of conscience wch she often propounded to me, and I gaue her the best advice and incouragement I could in those cases : it was the sad complaint of her soul that she found not the lord in secret, but her heart was much shut up, that she could not pour out her soul (like Hanna) before the lord, and that wheras in secret dutys the heart is to be onely employed, she found her heart often least employed ; she often lamented the ficklenes and vanity of her heart when she

set her selfe purposely to the duty of meditation, what abundance of vain thoughts thronged in to hinder that sweet exercise : she was diligent in taking a view of her own heart and state by selfe-examination, and tho it often found her matter of humiliation, yet she took the more delight in that work which helped on the great work of repentance, and was introductory to so much spiritual peace and comfort :

From her very infancy she was of so sweet and tender a disposition yt she always delighted in loue and concord, and could never indure anger or contention ; in any matters of contest or controversy that fel out upon any occasion she would often say, let us yeeld rather then contend ; she had a notable dexterity in putting off or interpreting to the best what might tend to animosity : Aboue al that ever I knew she was the most careful to promote christian unity and prevent evil surmisings, wch she did most effectually by faithful and plain-dealing, what she had heard groundedly she used to tel the partys concerned and not to divulge it behind their backs to others, wch was an healing way, and did usually heal to the bottome : she was of an open, plain, upright heart, and hated dissembling, and perfidiousnes, and could quickly spy and smell out flatterers, and did not desire intimacy with them, she was much delighted with that of Solomon faithful are the wounds of a friend but the kisses of an enemy are deceitfull : she was exceedingly indeared to those yt were most faithful to her, and tel her most plainly of what they saw amisse in her : and there lyes much grace in giving or taking reproofe aright and with a suitable spirit :

She was the mirrour of patience and subjection in her relation, as a child as a wife, and of tendernes and care as a sister, and as a mother : many can bear witnes that while she lived in her fathers house she was an unparaleld child, she observed her fathers eye and mind and chearfully accommadated her selfe to his command : when she had the greatest desire of any thing, if she observed her fathers inclination contrary, it fully satisfied her : she did what she thought would please him, and forbore that wch she suspected would displease him, she complied with his wil to giue him content, not so much from slavish fear as from a child-like affection ; her heart was exceedingly knit to her good father with more then ordinary endearednes, so that she could not indure any reproach cast upon him, (as indeed there was no just cause) and wn there was any such

thing wch reflected on him spoken, she seriously said, it went nearer her heart then if it had been agt herselfe : tis true there was great cause to loue such a father, but we know, loue descends seldome ascends with so strong a channel as hers was, and her goodnes in that relation was a clear prognostick of her goodnes in another :

She was as loving a wife as ever lay in any mans bosome, if she offended any way it was through vehemency of affection, the lord brought us togather and continued our relation in abundance of mercy, for wch I haue cause to blesse him whiles I liue ; the circumstances about our closure are observable ; her inclination towards me at the first view, a years interruption, or prevention of a motion, my disappointments otherways, her opposition to more probable motions, her constancy to me, my gradual complacency in her, every time more then other ;—the review of these passages and many other is both pleasant and satisfying that the hand of the lord was in it, and the effects haue answered the promises, for never had couple so much comfort in each other and so little discontent, as we had in that sixe years we were togather, we were contracted in the close of a solemne day of prayer in my fathers study by Mr Nat: Rathband, about a moneth before our mariage and then solemnly conjoynd in that sweet relation in Denton Chappel April 24 1655, it was a very great solemnity, a multitude of people being present, Mr Harrison of Ashton preacht the marriage sermon upon Eph 5 31 and they too shal be one flesh : this was verified, and the lord helpt us also to be one soul and spirit, drawing togather in the same yoke, being heires togather of the same grace of life, onely she ripened faster, and is pluckt sooner then this vile worme thats left behind to condole so heavy a losse :

She had a very tender affection to her poore brother and sister, and wept many tears for them, especially for her brother whose extravagancys broke her heart as if she had been his mother, she loved him so dearly whiles they were both yong, that she could haue wisht to haue born his corrections for him, and many times did she use her utmost endeavours to doe him good, her heart was much caryed after his souls good, and she trembled to inquire of him, lest she should hear what was evil. O what fears and jealousys had she for him ? what tears and prayers did she powre out for him ? what letters of graue

advice did she write unto him? how did it rejoyce her hart to read his penitential letters out of N E? and how did she rejoyce in the hopes of his wel-doing?

Many said, and we feared, that she would never be able to bear children, because of the little-nes and weaknes of her body, but she prayed to the lord as Hanna, and he opened her womb and the next year, Apr. 18 1656, she brought forth her firstborn son, who is called John after her Reverend father, I pray god he may tread in his steps: the ensuing year upon April 18 1657 she was delivered of another son, and named him Eliezer, because she said the god [Exod 18 4 of my fathers hath been my help, and he might truely be called so, for she found miraculous help from god at both times, for tho in nature it seemed improbable, if not impossible that she should bring forth, yet she was brought through her pangs shortly, with as much ease and little danger as others ordinarily in that condition, such indeed tho never so strong are put to all they haue, but tho she had little strength of her own, yet the lord came in with a fresh supply of almighty power, and that was sufficient for her; and truely I rather take these children as a fruit of the promise and returns of prayer as Isaac, then issuing from the strength of nature, as Ishmael: and o that they may in all things answer that pattern; they are very perfect in the composition of nature, oh that they may be as compleat in the restauration of gods image by grace: they haue good ingenuity, and excellent endowments according to their years and capacity, oh that another and an excellent spirit may fal upon them, such as rested on their dear deceased mother: Oh the strong crys and ardent prayers she powred out for them! her working bowels towards them! her travelling again till cht be formed in them? her careful instructing of them? tho she was more then ordinarily endeared to them yet she sometimes promoted their seasonable correction, especially for playing at prayers, wherby they are brought into an exact compliance in the outward man: and that scripture holds forth both our duty and incouragement, train [Pro 22 6 up a child in the way he should goe, and when he is old he wil not depart from it:

The lord was pleased to train up the subject of this discourse under the severe discipline of the rod, from her youth up she suffered the frequent visits and vicissitudes of some painful

distemper, phisitians said when she was in greatest health, she was of the weakest constitution that they had observed in any, her constant tormenting infirmity whiles she was a maid was the splen, wch forced her to several postures for ease, and very loathsome potions for recovery, the day before our mariage she could scarce abide out of bed, that morning of the nuptials she was so ful of pain that she feared she should scarce be able to come out of the chamber, yet the lord gaue a seasonable reviving, but within a week or fourtnight after she was surprized with a violent feaver, yet the lord had mercy on her, and not on her onely but on me also lest I should haue a sudden abatement of my comfort. Yea after mariage she injoyed more health abundantly then before, excepting those necessary troubles of nature in breeding and bearing children: so that I had much joy in her while I injoyed her, and she had much benefit by al her afflictions, the lord made the house of correction to be her schoole of instruction, she often blest god that he would take the pains to whip her rather then suffer her to wander: her cloudy, dropping day of affliction made her fruitful, and the blessed sun-shine did ripen her for glory, the lord did teach her dependance, obedience, and thankfulnes by what she suffered, and those short sufferings were not to be compared with that glory wch is to her revealed, and of wch she is now possessed:

She was exceeding prudent and provident in managing the affaires of the family, wch were wholly committed to her oversight and charge; and whatsoever she took in hand prospered, I found by experience that the lord blessed us for her sake, bringing us very handsomely through the world hitherto with a smal maintenance, so that our visible layings out haue seemed more then our comings in, yet we got not into debt, but discharged some, provided household goods by degrees, and found the secret of the lord upon our tabernacle, wch hath made us truely rich to contentment, she was abundantly satisfied with her condition in the world, and did not aspire higher, yea when I had motions of prefermt, she exprest abundance of selfedenyall in willingnes to continue where god had settled-us, and often said she would never be content that I should leaue Coley for more means, she had abundant complacency in the people here, and found that we wanted nothing but were fed with food convenient for us, She took no delight in the great things of

the world, nor any mirth or feasting, nor yet in the company of great gallants, but would rather haue been familiarly discoursing, or praying wth a poore saint, then complementing with others :

It pleased the lord to excercise her with four several abortions or miscariages of the womb, as before she had born three living and liuely sons, and all this in sixe years, which untimely births (as phisitians told us) exceedingly weakened her strength and wasted her spirits, and was an occasion of her death, means were used, yet were not blessed for health, she finding weaknes increasing the winter before she dyed she took much time to set house and heart in order for her great change, and did every thing as one that was ready to take her flight into eternity : she would haue no cloaths bought, except for present use, because she said, she was shortly to take her leaue of all, she provided linnen for us that we might haue nothing to buy of one year at least : She sometimes spoke of my second mariage desiring me to keep gods way as I did before, and god would provide wel for me again : she mentioned not onely some characters but persons to me, that she apprehended might be suitable to me and helpful to my children, many choyce peeeces of serious counsel did she giue me wch I hope I shal Remember whiles I liue :

too things she did particularly urge upon me, 1 that I would be much in secret prayer, and look chiefly to the frame of my heart therin, 2 never to pray without mentioning the church, of god, if it be but too or three words, said she, yet let ierusalem come into your mind, and I confesse I haue found more evidence and advantage by frequency in these then ever before : and as formerly she had spent much time in secret prayer, so now towards her latter end she was abundantly employed in those christian excercises alone, yea she was an instrument of much good to me, for when we were threatened for keeping private days with our friends, it was her motion that we two as we could get oppertunity should spend some time by our selues in fasting and prayer, we designed a day in every week for that work tho we were often prevented by company or occasions. But oh what a mighty spirit of prayer had she ! what tears did she powr out ? what expostulations did she use with the lord ? what sweet and suitable promises did she vigorously plead ? how much of her time in those dutys did she take up in pleading for the church ? truth it is she had not

only the powerful spirit of prayer, but an admirable gift in prayer, wherby she was able extempore to expresse her selfe to god in scripture phrases, and such suitable words as were no doubt both acceptable to god, and would haue been discharged from incongruitys by the severest censurers of extemporary devotions ; I shal never forget some of her expressions, I haue seldome heard any private christian, so exact and able in prayer, my heart hath been usually more affected when joyning with her then praying my selfe, yet what she did herin was with abundance of modesty becoming and adorning her sexe, and age :

upon thursday April 18 we tooke our journey for Lancashire with our little sons being sent for by our dear father to Denton, to see if by change of aire and use of means the frail constitution of her body might be recovered. She rid wel upon her fathers easy-going horse : we got through in too days, as we went along she often bade fare wel to Yorkshire, and was perswaded she should never returne that ways agen, as indeed it proved, tho I hoped otherwise, it was an observable providence that god should so order this exchange, sending my dear mother to dye with me in my house and sending my endeared wife to dye in her fathers house, where she drew her first breath, when she first came thither we had some hopes that she recovered, She went to Manchester to consult phisitians and whether by motion, or some other cause she was in great danger of death, and seemed to be breathing her last a great part of that night, yet it pleased the lord to restore her for a season, and to bring her back to Denton, and therin to answer her request that if it were his will she might not take her end there, & at that time. After that she did apparently weaken, she tooke little phisick, for the doctors durst not administer any to her, they said it was a consumption of the lungs and that the liver was sound : Upon the friday before she dyed about 5 a clock in the afternoon when she had been in a sore fit panting and struggling for breath, seeing the children about her (not her owne, but those of the family) she said, Sirs prepare for this time, for it wil come to you that are yong, as wel as to me, I want breath to speak, oh spend your breath wel, not in idle vain talke, but to gods glory. Remember you must giue account of every idle word, cary your selues respectiuey towards your governours, it is a fine thing to see inferiours

cary themselves respectiuely towards their superiours, to goe when they bid them, and come when they bid them, to doe what they would haue them, tho it crosse their own wils.

Being in another sore fit, her breath stopping, her father went to prayer with her, after prayer being revived she said, I blesse god I am better, blessed be god for his covenant, he hath made with me an everlasting covenant, ordered in al things and sure, this is al my salvation and all my desire: Being asked if she did not find god gracious to her, she answered, yes: in supporting and reviving me, but I doe not find the lord speaking so clearly to my soule, that he is mine and I am his as I desire: but I wil cleaue to him til he please to come in to my soule, it is fit we should wait his time, Oh come, come lord, lift up the light of thy countenance, one glimpse of thy face is worth ten thousand worlds, if there were so many, And turning her speech again to the children, she said, Srs take heed of pride, this pride in apparel, it will stink at such a time as this, take heed of pride, it wil bring you low, pride goes before destruction, and an haughty spirit before a fall, labour for humility, it is a grace yt adornes all other graces, labour to fear god, serue him with a perfect heart, and a willing mind, blessed are they that walk in the law of the lord, blessed are they that fear god, it brings not onely a blessing to our selues but to our children, and sometimes to many generations. Labour to be right christians, it is not to goe to church, and come away, and hear, and no more, but if you will be christians indeed, you must hide the word in your heart,—meditate of it, and get the sweetnes out of it, there is secret dutys you must be careful of, meditation, selfe-examination, and searching the heart, labour to watch over that, and endeavour to get a stock of grace, spend time wel, it is a fine thing to spend time well:

Then turning her speech to her father and husband she said, you that are elder keep close to god and his truths doe not forsake him and he wil not forsake you, doe not fear men, choose the greatest affliction before the least sin, if you should be put to the hardest tryal, if they should take away your liues, it wil but send you sooner to your reward, and that wil be no hurt to you, if god doe suffer these lordly-spirited-men to afflict his church for a time, I doe beleeeue it wil not be long. the lord is dear of his church, and wil not suffer it always to be trampled upon, Oh sirs, let the church of god lye near your heart, it

lyes near gods heart, they shal prosper that loue it, prefer Jerusalem before your chiefe joy, and aboue your chiefe grieve :

then she fel a praying for the church, Lord think upon it, preserue it, defend it, oh suffer not these bitter-spirited men to haue their wils, Lord change their hearts, thou canst change their spirits or restrain them, Lord build up thy church, hast thou not said, the gates of hel shal not prevail agt it? thou wilt preserue thy church, maugre the malice of satan and al his instruments, thy church hath been in as great straits and fears in former times, the children of Israel at the red sea ; and

yet thou didst deliver them ; and for thy
[Mr Zach. Crofton servant in prison, Lord be gracious unto
then in the tower him, suffer not men to bring the guilt of
of London :] his blood upon the kingdome, and for thy

servants that are thrust out of their places, let them not want : Lord, pardon, pardon, pardon to this kingdome that great sin of covenant-breaking, and find out some way that the covenant may be revived in these nations, yet once again, yet once again :

A short time after she had spoken these things I came to her, and mentioned what she had said, she replied, that she wondered at herself how she begun and proceeded in that discourse, and thought it strange that she had spoken such things, and so did others, since her modesty had formerly shut up her lips in silence : but her honoured father judged it some strange extacy wherin she was acted by a strong motion of the spirit, beyond her purpose, and aboue her present infirmity :

I Asked her further, if she had nothing to say with respect to her dear children, she told me indeed they were not in her thoughts at that time, but she had committed them to god, her loving father, and hoped I would take care of them, and did beleecae god would hear prayers for them : She had sent them home into Yorkshire the week before, and tho she was a most tender-hearted mother, yet she seemed as, it were, to forget them, at least to be weaned from them and to be taken up with greater matters :

That night she powred out her soul to god in a serious and fervent prayer, for her own soul, that god would shine upon her, and giue her the sealings of his spirit, and oh, what heart-melting expressions did she use to that purpose ! then she proceeded to pray for me, with reference to the place where god

had set me, and the troubles I had met with, and begged earnestly that god would continue me there, she prayed for her dear father and the ministers of the gospel, for their preservation and success in the lords worke: and then for the family wherein she was, that the lord would reward their labour of loue, and dwel in it, and for the church of god, that the jews might be converted and that the gospel might be preached to the remainder of gentile-nations, and for these nations, she prayed heartily for the king, and all in authority &c. thus she proceeded in a methodical and distinct recommending of these things to god in fit and scripturall words very sweetly and seriously, when she had finished her prayer and perceived that we had heard her who were with her in the roome, she said I did not think any body should haue heard me;

She slept little that night, but would often be asking me good questions of spiritual concernment, and kept me waking to discourse of soul-affaires: and she had used that practice often before, when she perceived me drowzy and rather inclined to sleep, she would lovingly tel me she was not to be long with me, and it would repent me when she was gone, that I had been no more helpful to her: the lord pardon the neglects he hath discovered in me herin:

Upon the saturday her father askt her how she felt her spirit, she answred that all her fears were removed, and her doubts satisfied, nothing did much trouble her which was a choyce mercy, for a great part of her life she had sharp conflicts with the prince of darknes, and the unbeleefe of her own heart, oh the sad complaints wch I haue been witnes to! she sometimes had temptations to Leaue the ordinance of the lords supper, when she was in the place, ready to receiue, yet staying and partaking she ordinarily found satisfaction, yet sometimes she had greater perplexity afterwards as having no right therunto, yet now at length her heart was quieted, and her spirit calmed, doubts silenced, and feares banished, tho she found not such sensible comforts, and ravishing joys as many attain unto; yet I am apt to think she felt more then she did or could expresse, for just as her breath stopt she endeavoured to speak something, but could not utter it, but was taken up to her long-desired rest, to feel what no eye can see or tongue expresse:

May 26 1661, her blessed soul left her tender body a dead

carcasce, about too or three a clock on a lords-day-morning, and went to keep a perpetual sabboth with her dearest husband, and upon the thuesday ensuing she was decently interred by her own dear and precious mothers graue: Mr John Harrison of Ashton who preached our mariage-sermon, preached also her funeral sermon, upon that text she had felt the sweetnes of, and desired might be spoken to, in 1 cor 15 57: But thanks be to god wch giveth us the victory through our lord jesus christ. Her death was exceedingly lamented by all, and as she was respected in her life, so she was much honoured at her death by the solemne attendance of very many of the gentry, ministry, and great multitudes of the ordinary sort at her funeral.

The life of MTRIS ANGIER mother to my first dear wife, first wife to my dear and Reverend-father Mr John Angier taken out of his own book, and transcribed by me O H for the comfort of my two sons, this instant Jan 26 1680-1

Thus he writes

The close of the days of Mtris Ellen Angier the tenderly loving and dearly beloved wife of Mr John Angier who slept her sweet sleep, finished her course and ended her afflictions on wednesday morning Decemb 14 1642 between 3 and 4 of the clock in the morning, and was committed to her bed of rest Dec 15 betwixt 2 and 3 of the clock in the afternoon

It is to be premised that god moved her heart to seek him from 8 yeares of age yet never gaue her settled assurance of his loue, and beside,—this pressing affliction (concerning wch she would often haue sd if god would that way shew his mercy all other afflictions would be easy) god excercised her with much weaknes of body, and unkindnes of friends, which did much afflict her, and some infirmitys common to man, wch she bore as an heavy burden, not attaining the power she earnestly and continually desired, and Satan taking advantage therefrom, especially from gods denyal of that measure of peace she so much and so long had prayed for, he the more weakened her assurance, suggesting continually to her, and pressing upon her, that her heart was never changed and indeed, god brought her through many deaths before her marriage, and after: Two yeares and more before her death, god excercised her with great weaknes of body, great distemper in her head, that she often feared the losse of her senses, continuall and extreame

pain in her back, as if it had been broken, grievous and cutting straitnes in her breast, that she was unable to walk, unable sometimes to lye down in her bed, and so painfull that she often said she could be content to haue her brest ripped open for a little ease, and complained that her grief was hid from the phisitians, as indeed it was, yet amidst these bodily infirmitys and many weaknesses, god gaue her conception after almost 8 yeares respite, hauing often put it into my heart to pray for the inlarging of my family, yet after her conception her weaknes and wearines increased, and was not mitigated as usually after she quickened, so that she feared she should not come to her time, but miscarry, and often said it would be her death ; About 12 weeks before her full account, her extremity increased ; a full moneth, before her deliverance, god confined her to her chamber, when both days and nights were very wearisome, she being unable well to sit, to goe or to lye in her bed, : She was delivered Nov 21 1642 in the evening after hard labour, she told me after that the midwife gaue her discouraging words, and sd there was no hope, which did much trouble her, then did god on the sudden giue her deliverance a little before she sent for me and desired me to help her for her strength and patience were spent : Nov 27 1642 we brought the child to the sacrament of Baptisme, called her name Mary, : Before this Nov 19 at night she had the toothake in great extremity, but god released her in a short time, the next day she was very sick, and in the night she vomited and in the morning began her labour, though in her own account she wanted 7 weeks, I desired to look up to god for her, and god helped me unexpectedly with Exod 33 17 : he affected my heart before with psal 40 17 : I am poor and needy yet the Lord thinketh upon me, psal 102 13 the time to favour her, yea the set time is come : accordingly god graciously brought her through those straits ; betwixt 8 and 9 a clock the forementioned evening : the swelling wherewith she was troubled still continued, and increased, yet having seen so much of gods mighty power supporting her, so long a time, I hoped the Lord might spare her unto me—Dec 22 she often desired me to pray to god that he would not stay too long, though her nights were usually wearisom yet that night she had comfortable rest, but in the morning after it was very ill, when I came to her she told me she had abundance of rest, she knew not how to be thankfull enough,

but what it would turn to god only knows, she added oh that I might depart in peace, this stirre will not last always, but they shal be at rest and I also

Q she asked me, where is my life !

Ans: in the hands of god,

Kept: she suddenly replied, it is hid with Christ in god, when he who is our life shall appear, we shall appear with him in glory :

March 2 3 1641 god gaue her more clearnes and comfort then formerly for so long a time togather, as appeares more at large in my little book :

But her disconsolatenes returned, she sometimes said, where is god ? shall I not see him ! how long will he tarry ? often complained of want of patience, often sd what shall I doe ? what will god doe with me ? what doe you think ?

About noon Dec 22 she sd she would fain speak to the children, but could not, she was so straitned in her breast I asked her whether I should send for John, she sd no, but bid me doe wt I thought fitting (he being at school at Manchester) her mind was taken off the children, I often brought the little one to her to kisse it, but she did not much regard it, yet at this time god opened her mouth, she spake to her daughter, and bade her get god for her father and mother, for she knew not how soon father and mother might be gone, to labour to please her father &c And then speaking of John, she said, that poor child, the Lord redeem his soule, and keep him out of base company, it may be my poor words may sometime sink with him, and my poor desires for him may come forth

Then she spake to me desiring that I would take care to train them up in gods fear, that I would remember that they were my first born, and not suffer servants to rule over them, I asked her whether she did mis-doubt me, she answered, no indeed, though she had sometimes jested with me, she did not mistrust me at all : at that time she said theres pretty good store of linnen let the children haue part therof :

At night she sd to her friends that were with her, labour to be prepared to goe through such difficultys, you may goe long on in profession, and meet with hard things when you think the worst is past, and this I would say to old and young, that they would be more plain one with another, in what they say amisse, for if things be not amended god will remoue the means

when I am gone, and then the fault shal not be laid upon me, that I was a meanes to draw away my husband I can clear my heart and hands in that here and elsewhere, my husband is by let him speak to the contrary if he can, I answered, Loue, god hath shewed us this mercy that we haue followed him without any worldly respect

She went on with her speech begun to her two friends, what any haue seen amisse in me, let them take no incouragement therby, and what I haue done in the uprightnes of my heart, though it hath not been well taken, I pray god lay it not to their charge :

To me she said I am indeed in a strait whether to liue or dye, I would fain liue still, and this is all that I remember she expressed in desire to liue :

Tuesday night I went not to bed till after 12 of the clock being sollicitous for my wife, that god would further manifest himself unto her, before one of the clock they called me up, she being very ill, she then sd Lord receiue my spirit, into thy hand I commit my spirit, for thou hast redeemed it, come Lord Jesus, come quickly, make no tarrying he doth not yet come, will he not make hast? I answered, yes, in his own time, she replied the time is come, my strength failes, my heart and my patience also she added, Loue, why will you not let me goe, I asked her, whither wouldst thou goe ! she answered, to my god, I answered I was willing to resign her up, to him from whom I had received her, she again sd, why should you be unwilling to let me goe ? I again answered though I am sorry to part with thee, yet I am willing to let thee goe to god, she yet again sd to us all, you know not what wrong you doe me that you will not let me goe to god, she asked me whether there was no hope, no signe that her time was near, and looked upon her own hands : I asked her how god did manifest himself to her? she sd he will be a god of free-grace to me. I suppose the day before she sd, I haue left my self with him, and if he will cast me away let him, my expectation is only from him, : she prayd that the Lord would come, and that Christ Jesus would intreat him to come, that she might goe to rest, and he did not long stay for then she desired to goe to another bed, where after a short but some pretty hard wrestlings with death she went away in a sweet sleep.

God had taken her heart from minding the children or any

thing else, and god had weaned my heart, that thoughts and affections of marriage were almost utterly gone. Notwithstanding her long weaknes her death was somewhat sharp and she sensible to the last, though she had much feared the losse of them, she also feared lamenes.

God shewed mee mercy in that he spared me on the sabboth day, according to my earnest desire.

Dec 15 about two in the afternoon, I laid the body of my wife in her bed of rest, Isai 57 2. 3 gentlemen and Mr Horrocks her kinsman, a graue minister of their own accord took hold on the bier and brought her to the graue, this honour the Lord did her, and though friends had but short warning, yet it pleased god they came most of them, and Mr Horrocks preached his text and sermon on the Lords day well suiting, Rom 6 ult, the last part, the gift of god is eternall life through Jesus Christ our Lord: one of our gentlemen who was absent wrote a letter to me wch was some refreshing unto me:

Dec 18 1642 god sent Mr Hollinworth to help me, who preached out of Job 34 29 if he giue quietnes who then can make trouble,—the Ld did graciously help him, he sd one good look from god would make things well with a kingdom or person Dec 29 my children were in the parlour praying togather (John was about 11, Elizab about 8 at that time) and hearing a noyse I went to the door, and heard my son at prayer, who with his sister acknowledged to god that they had despised father and mother, contrary to gods command, and therfore god had taken away their mother he desired god that they might not provoke him by their sinning to take away their father also, this did much affect me:

The same night my daughter came to me and asked me what chapter it was that I read, for it was a fine one, I told her it was the 57 of Isaiah, I askt her what she observed in it, she said, that god would dwell with the humble and contrite heart, it was wel observed:

Jan 10th when John was ready to goe to Manchester, I asked him him what they did when they went into the parlour togather he sd first one prayed, then another, I askt my daughter what they prayd for, she sd that god would make her sensible of the losse of their mother, and of their sins, and pardon them: I found god did more then formerly affect my heart in prayer for them:

Feb 24 4 $\frac{2}{3}$ after prayer my daughter Elizabeth was taken ill, I asked her whether she was willing to dye she sd No, unlesse god would pardon her sins, I asked her whether she was not willing to goe to her mother ! she sd yes, if she knew she must goe to her. She sd she had gone to her prayers morning and evening since her mother dyed, I asked her whether she did so before her mothers death she said, yes sometimes, but constantly since, I asked her why she was more carefull since? she sd she knew not whether she must be the next, she sd, she desired god would prepare her if he did call for her. I asked her, why she was troubled at her mothers death? she sd, because she did teach her to fear god, and because it was a grief to me, I asked her only to try her whether she loved me or her mother best? she sd she loved all as one : psal 8 out of the mouths of babes and sucklings.

A short account of the life of my dear and honoured father
RICHARD HEYWOOD of little Leaver in Bolton parish
in Lancashire :

Oliver Heywood marryed Alice sister of Adam Hilton of Breakmit, a very Religious woman, who prayed affectionatly for her husband, being yet carnall, he was civil, and just betwixt man and man, only on Lords days in afternoon he used to meet others and they shot at Buts till evening on Lomax mosse, which was judged in those days an harmles Recreation : Mr Hubbert then minister at Cockey, frequently called as he walckt down to Little Leaver Hall, his wife desired Mr Hubbert to speak to her husband to be carefull of his soul, to pray in his family : he did so saying Oliver, you must mind your soul, pray with your family, he answered him, yes, yes Sir, there shall be no want of those things : but he still neglected, till Thomas Paget preaching at a Bury fair Oliver Heywood went to church, and whatever his design was, gods design was gracious, for it pleased the Lord to touch his heart by a saving conviction when he was aboue 60 yeares of age That same Mr Paget was persecuted went into Holland beyond sea, returned to Shrewsbury, Mr Warren of Pointon designing the parsonage of Stockport for a younger son then a young scholler, sent for Mr Paget a very old man to be parson there till his son was fit for the place : Mr Paget told me how gracious, zealous and industrious this good old man was after god wrought on his heart, and did constantly travel to Blakely

chappel (wch was 7 miles), every Lords day to hear him, then he needed not to be put on to pray in his family or closet, now he outstript his good wife in Religious dutys, the whole countrey rung of his extraordinary forwardnes in the wayes of god : he was of a sweet, louing, louely nature and grace inhanced it to an higher degree : he took great delight in, care of his daughter-in law, my dear mother, did what he could for her : he was much with god in secret prayer and meditation : he shut himself in his chamber many houres, and when she went to call him to meat, he would say, Ah Alice thou little knowest what hurt thou hast done me, for thou hast robbed me of my god, i e by interrupting his communion with god in duty : sometimes he walked into the fields as Isaac to meditate : one time a friend found him going about a tree, as if he was seeking somthing, he asked him what he wanted, his answer was he had lost his god, and was seeking him : I am not ceartain how long he liued after he was converted but I think ten or twelue yeares

Oliver Heywood had 4 children, John who dyed young : Richard (my father) Mary, who was never marryed, and I think was blind, and John of Chappel, (so called, because it was built of the wood of the chappel belonging to little Leaver hall) he marryed Isabel Barlow a good woman, had her his wife 40 yeares, but had no child by her, she dyed of a Cancer in her breast, 1667 he marryed Joanna Mason to his later wife, with whom he liued 9 yeares and she had no child, but at last she conceived, bare a child, Decemb 22 1677 it was baptized John Dec 24 77 : its father being at that time 75 yeares of age, the mother 34 : he had a second son called Nathaneel baptized june 21 1680 : but he dyed young : the father also dyed july 38 was buried at Bolton july 31 1680

However there was at once 6 couples of sons of the Heywoods and no more 1 my father and Uncle 2 my brother Nat and I : 3 my fathers 2 sons by a a second wife, Thomas and Nathan 4 my uncle Johns two sons, John, Nath 5 My two sons John and Eliezer : 6 my brther Nathaniels 2 sons, Nathaniel and Richard, these two last couples through mercy are alieue, all the rest are dead, except John one son of my old uncles

Richard Heywood my dear father was born (as I suppose, for the Register at Bolton was lost in the late warrs) about

the year 1596 he was brought up with his father in the ordinary way of weaving fustians, the great trade of that countrey (although his father was a Carpenter): god sent a godly-zealous minister to Cockey-chappel, about a mile from his house, by whose preaching many were convinced and converted; it pleased the Lord to awaken the heart of this Richard Heywood, when he was but 19 yeares of age:, so that ever after that he associated himself with gods people, promoted days of fasting and of prayer, conference and other Christian Excercises: In my childhood I can Remember many days of that nature and the Apparitor searching them out, and one appointed in the Entry to deafen the noyse of such as were praying in the parlour.

I shall never forget one passage which Luke Hoil told since I came to Coley, he saith that in those times before the warres there was a private fast in my fathers little parlour, my uncle Francis Critchlaw was at prayer, pleading with god for the church, immediatly a great flaming light shone, aboue the brightnes of the sun, he ceased praying, they all lay astonisht for the space of a quarter of an houre or more, he said,—while one might haue gone to the other side of the little medow and back again, then disappeared, which they interpreted to be a token for good, and so it proved:

He marryd Alice Critchlaw of Longworth in Bolton-parish, A D 1615 he being 19 yeares of age and she 21 Mr Alexander Horrocks preaching a nuptiall sermon, they had nine children John, who dyed about a year old, Hanna, after marryed to Thomas Crompton, Mary marryed to Nicholas Hunt of Harwich, John who marryed Mary Ramsbothom, Esther marryd to William Whitehead, Oliver marryed Mr Angiers daughter, Alice marryed to Samuel Bradly, Josiah, never marryed: while these children were young it pleased the Lord to blesse him greatly in his calling, trading in Cottons, he had answered for anothers debt was brought into a snare, endangered by Arrests they removed from their own house to the Walk-mill for secrecy, contined there a year—they fared barely workt hard, were oft put to their shifts, but that year wherin I was born they were extricated out of debt and trading to London in fustians increasing Exceedingly bought much land, gaue portions to his 4 daughters sunk colepits, builded houses, maintained 2 sons at London, 2 at the university and god did

greatly increase his state. But he changed his calling from fustian to Wollen-cloth, bought at Ratchall, mill'd it at his own mill, dresst it, sold it at London, wherby he knew he got much money, yet went behind through the prodigality of his factor at London spent wastfully, made debts, returned Bills unpaid, sometimes twice paid ruined his Master and himself: this together with his son Johns housekeeping building a stone-barn out of the stock Josiahs prodigality, his own old age forgetfulness, but chiefly the hand of god took away as well as gaue, he was cast into 1200 li debt: but by the blessing of god and care and pains of some Relations, he got wrestled thorough, and paid to the full, the most considerable debts, and sold most of his land, his troubles commenced with ministers silencing A D 1662: In the greatest straits he met with he had a contented mind his conscience did not upbraid him with unfaithfull dealing, justifying god humbling his soul for sin, seeking peace and reconciliation with god a willingnes to part with all he had to satisfy creditors, and they had patience with him till he could dispose of his lands, and cordiall use of all diligent endeavoures to extricat himself out of this Labyrinth and the matter was brought about to great satisfaction.

This good old man had various Afflictions and difficultys to encounter besides what befell him in his younger days, one of which was very peculiar which scarce admits a paralell: The case was this:

Anno Domini 1647 or therabouts the Presbyterian government was established in Lancashire, every congregation had its Eldership, severall congregations had their classis, and once in a larger time they maintained Entercourse by a provincial Assembly for all the county, which was usually at Preston, to which were made Appeales, who determined differences:

Now at Bolton (where R H had his habitation, where he had joyned in Communion) there were two Ministers Mr John Harper and Mr Richard Goodwin (who married my present wiues Elder Sister) to whom were joyned 12 Elders chosen out of the town and severall parts of that large parish, these sate with the ministers, carryd their votes inquired into the conversation of their neighbours, sate usually with the ministers when they examined communicants, tho ministers only examined, yet the Elders approved them: Both together made an order that every communicant, as oft as he was to partake

of the Lords supper should come to some of the Ruling Elders on the friday before and demand and receive a certain Ticket, which they were to deliver in to the Elders, immediately before their participating of that ordinance this Ticket was of lead with a stamp upon it, the design of this by-law was, that they might know that none intruded themselves but such as were first admitted, the Elders going through the congregation, taking these tickets of the people in the church, from whom they must fetch them the next opportunity, which was every month : but this became an occasion of great dissention in the congregation, for severall conscientious christians did stumble at it, for severall refused to come for Tickets, yet did venture to sit down, and when the Elders came they had no tickets to give in whether those were passed I am not certain : R H was one of these Ticketless persons, and because they judged him as the chief Ringleader of this faction of Schismatics wherupon they singled him out only, and summoned him to appear before the Eldership, they inquired of him his Reasons for non-compliance, he then and afterwards gave in severall Reasons against that practice, 1 bec. theres neither 1 precept or Example in scripture for any such practice therefore it was not a divine institution, but an humane invention : and if allowed would crosse the N conformists principles, and establish popish and prelaticall ceremony 2 No other church in Lancashire, London, no nor in England, have invented or used this Rite, that were as careful of order as this : and innovations are dangerous 3 Because it becomes cumbersom to the communicants, poor folks must leave their callings, to attend on the Elders, and perhaps not find them at home : 4 Because it was an uncertain mean to attain the End as experience did then testify : 5 and the practice might degenerate to worse consequences and greater inconveniences then could be foreseen : 6 however it did already, and might hereafter prove a snare to some persons that their getting a ticket to shew was sufficient qualification : 7 that other more proper and profitable means might be used to discriminate communicants however time might be better spent both by ministers Elders and people in endeavouring to prepare their own and other's for a due participation of that sacred ordinance : These and such like Reasons he exhibited in writing to the presbitery i e the ministers and Elders at Bolton : but

these did not satisfy them, and what they said did not satisfy him : they sent severall times for him, he came, many disputes they had upon this occasion, for they had nothing Else to lay to his charge, at last they admonisht him, and when they saw him still resolute that he would not revoke his Errour, they suspended him from the Lords supper : which was for contempt : as they construed it, because he could not in conscience comply, but they said he laught them to scorn but he hauing naturally a smiling countenance, possibly he might smile in his discourses with them : his dear tender spirited wife would haue had him yeeld to them for peace-sake : but he darst not in point of conscience, Roger Roscow, Robert Crompton, and some others, though they approved what he did, and they did incourage him, yet did not much appear but held off out of policy or cowardice : so that he was left alone, to struggle with them which he did very manfully :

Being in this great strait shut out from the communion of gods people, he knew not what to doe but first applys himself to god, Appealing to god for the righteousnes of his cause, confessing his sin, and begging pardon, getting his heart nearer to god, and begging concel in this arduous case consulted Christian friends, and at last was resolved to make his Appeal to the Classicall presbitery of Ministers and Elders, meeting at Bury, there the matter was debated a considerable time. And though the Classis was dissatisfyed with the proceedings of the Eldership at Bolton, yet they were loath to censure them, only desired them to passe it by and admit him to the Lords supper again but when they trifled about it and did nothing, R H made his Appeal from the Classicall presbitery at Bury to the provinciall Assembly at Preston, and after the busines had been stated and debated there, they made an order that the congregational Eldership at Bolton should revoke the sentence of suspension of R H publicly admit him again into fellowship with them, exhorting both sides to mutuall accommadation &c and (as I remember) by this time the occasion of this contention was laid aside, and I think tickets were never used after : But when this order came to the Ministers and Elders at Bolton they something stickled at his Restauration without submission however they were bound to obey the Order of the provinciall Assembly, and at last framed a paper, which was read in the church, wherin they

freed R H from his suspension, but withall gaue some hints therin as though he had submitted himself, which he did not, and so it was not at all satisfactory, and I think he never joynd with them in the Lords supper afterwards, but was entertained at Cockey (a mile nearer him then Bolton), and at all other places about, and maintained private communion in days of fasting and prayer both in Bolton parish and elsewhere.

This is a true and short account of that unhappy difference: Behold how great a flame a little spark may kindle: I writ many papers for him in 1648 as Replys to the Eldership at Bolton, and some Appeals which I haue now forgot. This controversy continued some yeares, it was hot, begot much bad blood, many animositys amongst good people and opened the mouths of haters of Religion, that for such a trifling busines, such a good man should be cast out; it divided the whole society into partys, some taking one side some the other it broke the heart of his good wife who was all for loue and submission but he insisted upon his integrity often alledged that of Job 27 2—6 it was indeed a great Affliction to his spirit, which yet he bore with invincible courage, and managed with great wisdom and sobriety few would haue been found so capable of defending Christian liberty at that rate; Whether this was well done in them to impose, or in him to oppose, I leaue it: he and they are gone to appear before the impartiall judg, not one left, that I remember wherin there was any thing done amisse on either side (and tis very rarely but in such controversys both sides may misse it in the manner of managing) I hope god hath pardoned it, and accepted and saved the soules of them that were good:

It were Endles, to relate all the troubles R H went through, and the remarkeable deliverances he had in these 14 yeares of his troublesom captivity, viz from the year 1662 to 1676: his troubles and poore ministers commencing together but god put an end to his debts and danger severall yeares before he dyed so that he liued quietly and comfortably with his second wife, Margaret Breerton (yet liuing at the writing herof, which is 1695). But as to his debts, dangers, Arrests, deliverances, the means and manner of his disintanglemt I leaue such as desire to see the same to the Reading of a little Book called Heywoods family:

R H was a man of excellent naturall parts, large capacity,

tenacious memory, of a plodding head, always contriving something, repairing, transposing, or building, he built a paper-mill a little before his falling into this debt, that cost him 200 li which he designed for his 2d wife, but it came to naught: he diggd up grounds in many places to get coles, but never got any thing by it: yea it was observed, that as god prospered him exceedingly the middle of his dayes in every thing he undertook, so towards the later End of his days, god frustrated, blasted and crossed him in every thing he went about, doubtles it was to take his heart off the world and to prepare him for heaven:

He was of a strong vigorous and healthfull constitution of a sanguine complexion, naturally very chearfull of an affable, sociable, louing temper he was seldom sick but sore sick subject to feavers, and if any time he was seized with sicknes, he was somewt heartles, and conceited he must dye:

About two yeares before he dyed, wn he was 79 yeares of age he took a journey to London, which was upon this occasion, One Richard Wats living at Loten common, a great tradesman was intangled in a troublesom suit at London, about an account betwixt him and another to the value of 4 or 500li, he lookt on R H as a competent witsesse for him, and prevailed with him to goe, provided for him a pretty pacing mare, bore his charges, kept him well they travelled together about 20 miles a day, most of his Relations knew nothing of his journey, till he sent a letter that he was at London, feb 1 1674 signifying that he was well, and kindly entertained, his own cozen german Mr Nath Hilton (whom R H had sent up to London as his factor, maintained him there, now grown a very rich man) spake very comfortably to him, askt him what he would haue done, he Answered nothing except they would make an End with Robert Harper (which was a pretended debt of 40 li tho not one farthing owing by R H) this they undertook to doe, and did it effectually, though to his and their wrong, but he had got R H and some of his Relations into a snare: this R Harper (clark of Bolton, but could not officiate by reason of debt), was found dead in Charles acre, in the night feb 7 1676-7 about a month before R H dyed: he pretended this debt was due to the Orphans of Thomas Rivington, for whom he was a Trustee, but spent what he got wastfully, upon his drunken carcasse: But

manum de fabula I shall say no more of that troublesom busines :

When my very dear and honoured father went with me first to Cambridg Oh what care did he expresse of my good ! what prayers did he put up for me ! what serious advice did he giue me, viva voce : and after he had placed me in the best manner he could by the advice of Dr Hill, and Mr Birchall his servant, when he left me he writ these instructions which he left with me

1 My son labour aboue all things to make your peace with god, by humbling your soul evening and morning, and oftener before him, that you may know god hath begun a good work of grace in your heart

2 Labour to get every day some sanctified thoughts, and spirituall meditations, which is an heavenly life and walking with god, and write them in a Book, and Title it, The meditations of my youth

3 Be very frequent in reading the scriptures, with knowledg and understanding, that you may be a good scribe, armed against temptations and able to resist gainsayers

4 Take short notes of every sermon and write some fair over for your louing mother :

5 Often Remember how short and precious your time is, and that upon it depends Eternity :

6 Keep a mean neither be too solitary lest you be melancholy, nor too much desire company, lest you be drawn aside

7 And aboue all take of bad company and seek out for good :

He was not so flashy and full of Affection as some Christians, but he was sober, solid, and well fixed in principles and practices of Religion very judicious in his Answers to questions in stated conferences, and in discourse with ministers and Christian friends : many days of prayer haue I known him keep among gods people :, yea I remember a whole night wherein he Dr Bradsha Adam Fernside, Thomas Crompton and severall more excellent men did pray all night in a parlour at Ralph Whittels, as I remember upon occasion of K Charles I demanding the five members of the house of commons, such a night of prayers, teares, groans as I was never present at in all my life : the case was extraordinary, and the work was extraordinary :

Bolton parish lookt upon R H to be a man of some judg-

ment, capacity and interest, when in the year 1644 upon the death of Mr Gregg Vicar of Bolton, they sent R H into the low countreys, with a message to Mr Robert Park (formerly vicar of Bolton) then preacher to the English Congregation at Rotterdam thither he went, visited Amsterdam and other places in Holland, dispatht his busines effectually, had a promise from Mr Park to come in convenient time, who did come within a year or therabouts, settled at Bolton till ejected by Bartolomew Act, liued there till he dyed: R H returned shortly, at his landing at Hull, was welcomed with the astonishing tidings of Prince Ruperts taking of Bolton killing man woman and child as it was represented to him: he came by Hessah moor after the battell there, saw a lamentable spectacle of multitudes slain, stript, the saddest object that ever his eyes beheld: he often mentioned it:

When he was abroad his designe and practice was to hear the best preachers: he travelled to London once or twice every year, and he constantly heard old Mr Edmund Calamy at Alderman Bury, Mr Thomas Case, and such like: his practice at London was still to furnish himself with the best Bookes, the most plain, practicall experimentall Treatises in Divinity such as Calvin, Luther in English Mr Perkins, Dr Preston, Dr Sibbs wherein he took much pleasure in reading: When prince Ruperts forces took Bolton and ranged all the countrey over my sisters had conveyed them away into colepit-house, hid them under piles of Wood, but they found them, carryed them away, and tis said, burnt them on Cockey moor, but they were never heard of to this day:

R H had injoyed a great measure of health most part of his dayes only when he was at any time sick he was sore sick, and made account he must dye, he had been at Leverpool the winter before he dyed upon speciall occasion: he had often said, I will goe to my two sons, in Yorkshire and at Ormskirk, and continue with them, a month with the one, and another month with the other, but still put it off: his son Nathaneel came over to him at that time called Christmas, stayd a fourtnight on that side, lodged severall nights with him, conversed familiarly with him preacht in his house a lords-day and was longer with him then he had been aboue 20 yeares, and was much affected in his company

About this time he got severall Ministers to spend the Lords

day in his own house, in preaching and prayer, upon the Lords day before he dyed, when he lay sick, Mr Aspinall preacht, prayd, discoursed with him, that day and munday morning and had good satisfaction from him :

Severall months before he dyed he was much affected with the sense of gods great goodnes to him, and greatly drawn out in thankfulness to god in his prayers : yea he appointed severall days of solemne thanksgiuing, on which he desired the help of Christian friends, and neighbours and was much enlarged upon those days :

A good man told me, that the last day he was with him upon that occasion, he prayed and praised god with so much affectionatenes and so many teares, as did much affect his heart, and others that joynd with him, his soul-mercys were many and singular, and the late signall appearance of providence in extricating him out of those intanglements in which he was involved, setting his feet in a large room, so that he could goe in and out in so much peace and safety :

I came to him on Febr 22 1676-7 and found this my dear and honoured father sick in his bed, I was much surprized with fear, and suspected, (as it proved) that he was sick unto death : he had been abroad on munday and thought he got some cold by being too thin of cloths, this was upon thursday following : he had a sore caught and a stopping, got up much flegm, he told me, he was wonderfull weak, however god would deal with him, that he was never in that condition before, and was waiting gods pleasure I askt him how it was with him as to the state of his soul, he chearfully answered in these words [It is now threescore and two yeares since god shewed me my wofull condition by nature, and helpt my heart to lay hold on Christ, and though I haue had many failings in the course of my life, yet I hope I can say, I never took my leaue of Jesus Christ] these words so sensibly spoken did greatly melt my heart : we discoursed further about soul-concernments : he complained that he had gone frequently to private dayes of fasting and prayer, but carryed an hard, stupid, distracted heart, notwithstanding fair pretences that of late god had much withdrawn himself from him, in secret addresses to him which did much trouble him, he said, in my family and with others god doth in some measure assist me, but I find not his presence by myself as I could desire, and I haue been guilty of many sins :

but I will stick to my Lord Jesus, and lye at his feet, let him doe with me as seemes good in his eyes

We discoursed also of some worldly things, he told me, he had been lately searching the writings of that house and land where he liued, and found himself utterly mistaken, for he made full account it had been entailed upon the heires male, and then it would haue descended me, being his second son, for his son John was dead beyond sea, his granson Richard Heywood was dead, and his great granson John Heywood was also dead a little while before, so that there were no heires male left of his son but there were two daughters Esther and Mary (which since then haue marryed two honest men, and haue either of them seven children) I told him I saw no reason why females might not heir land as well as males and I was glad it fell to them but if it had fallen on me I should haue giuen them the worth of it, so he acquiesced :

We discoursed of many other things that night, so parted, I put him into gods hands by prayer, and he slept much, yet in the morning when I came to him, I perceived his strength was much abated, and his memory failed him, going often over with the same things : I told him that my necessary occasions called me away and I must leaue him : I confesse god did more then ordinarily assist my heart, both in prayer, and in expounding part of Job 33 both my sisters, Esther and Alice, and severall other friends and Relations being present : there was a solemn parting, and a flood of teares, seldom hath my heart been in such a melting frame, reflecting upon his more then ordinary care of me and prayers for me, when I could not or did not pray for my self : with much adoe, I parted from him about two or 3 a clock in the afternoon on friday feb 23 1676-7 lodged at Ratchdall that night, preacht at home on Lords day, at I B in Warly on tuesday, at Idle in the chappel there on wednesday immediatly after my return home on thursday night a messenger came to acquaint me with his death the morning of that very day, which was March 1 1676-7 friday morning I went with the messenger, found it so, they told me how he dyed, even just as he had foretold, for he had often said, he thought he should dye without any sicknes or pain, which proved so, for he slept quietly most of the night before, and about break of day called for something to wet his mouth, which, while his wife was fetching, he opened his

mouth twice as with a yawning or yalking and breathed his last, without noyse or groan or the least struggling: Upon Saturday March 3 the funeralls were solemnized at Bolton according to the decent and orderly custom of the countrey, in attending funerals his son Nathaneel meeting us there from Ormschurch.

Mr John Tilsly (who had done something to satisfy BP Wilkins, and kept his publick station at Dean-church) preached the funerall sermon in Bolton church upon 2 Tim 1 12 [I know whom I haue believed, and I am persuaded that he is able to keep that which I haue committed unto him against that day] which words a dear sister of mine obseruing our good father frequently making use of, did recommend to him as the subject of that discourse, which Mr Tilsely did very chearfully, and was resolved to giue us his paines, out of a dear respect (as he said) to the good old man, that was gone and to us his sons: the day after being Lords day I preached in Cockey-chappel upon Rev 10 5 [that time shall be no longer] oh that it would please god to bring in some soul of our Relations to fill up this vacancy, and stand up in his room, to doe our dear Lord some acceptable service:

on Munday I sent to search the Register at Bolton, for the time of his Baptizing but the could not find it, 5 or 6 leaues being torn out, and lost about those yeares, only they found John Heywood the son of Oliver Heywood baptized A D 1592, who, I perceiue was his Elder brother, and a younger son, John Heywood of Chappel severall yeares younger, 7 yeares younger then R H so R H age is 81 or 82 as we guesse:

R H passed through variety of conditions and dispensations with such eavenes, and oequanimity of spirit, as I haue seldom known, being not lifted up in prosperity beyond what was meet, nor too much cast down in adversity he bore all his troubles with an invincible spirit, god wonderfully upheld him and I doubt not sanctified his troubles for the bettering of his heart: he had a good report of all men and of the truth itself:

he lyes buried about the middle of the church-yard at Bolton, a hansom graue-stone is laid on him, with the form of a wool pack graven on it with this inscription

Here lyeth the body of Richard Heywood of little Leaver who had followed the Lord 64 yeares in Christian profession

and practices through various conditions, at last fell asleep March 1 1676-7 in the 81 year of his age

There the weary be at Rest

His second wife Margaret [Brereton] lived in his little house that he built in the End of his barn, but in her weaknes was taken into James Lomaxs house was carefully lookt to, was long-weak dyed Dec 8 buried at Bolton Dec 11 1697 in her husbands graue, Mr John Crompton preacht the funerall sermon at the meeting-place in Bolton that day, she was a pious woman

[In Mr E. Heywood's writing, copies of two wills follow :]

A Copy of Mr OLIVER HEYWOOD'S Last Will & Testament

In ye name of God Amen Aprill ye 28th 1702 in ye first yeer of our Sovraign Lady Queen Anne over England Scotland France and Ireland &c & in ye yeer of our Lord seven[teen] Hundred & two. I OLIVER HEYWOOD of Northouram in ye County of Yorks Clerk being aged & infirme in body but of sound & perfect mind & memory Glory to God for ye same doe hereby revoke & annull all former Wills & Testamts and do now make ordein & declare this my first and last Will & Testmt in manner and form following And first I humbly recomend my Soul into ye hands of Allmighty God who gave it, & I comitt my body to ye earth to be enterd in such Xtan manner as to my Executors (hereafter named) shall seem convenient & timely such worldly estate as it hath pleased God in mercy to bestow upon me, I dispose of yt same in manner & form following yt is to say

First I hereby give devise & declare yt my will & mind is yt all & singular my Messuages Houses Edifices Barnes Building Courts Holds Gardens Backsides Wasts Closes Lands Meadows Pastures Tenements Easements & Hereditaments whatsoever in Northowram aforesd or elsewhere within ye Mannor of Wakefield, wch are of ye natur of Copyhold Lands & Tenements, & wch I have formerly surrendered & given up with a straw into ye hands of ye Lords according to ye Custom of ye said Mannor of Wakefield to any such uses & Behoofs or to enable me to dispose thereof by will shall be & remaine after my Decease & yt all & every person & persons who now are or hereafter shall be fined & seizd thereof to ye use & behoof of Abigail my Dear & Loving Wife & her Assignes for & during

ye terme of her natll life & imediatly from and after her decease then to ye use of & Behoof of Eliezer Heywood my younger son & of his Heirs & Assigns for ever. Item I do hereby give & demise all & singular my other Messuages Houses Edifices Barns Buildings Courts Holds gardens Backsides Crofts Closes Land Meadows Pastures Tenements Easements & hereditaments whatsoever in Ovenden or elsewhere within ye said County of Yorks of ye nature of Freehold Lands & Tenements unto ye said Abigail my wife for & during ye terme of her naturall life & imediatly from and after her Decease unto Timothy Heywood my Grandson son to my son John of Pontefract & to his Heirs & Assigns for ever. Item I give & Bequeath to my Dear Wife Abigail Heywood all my Estate title & interest of in & to a messuage & certain other Buildings Lands & Tenements in ye Township of Ovenden in ye vilage of Holdsworth in ye said County of Yorke lately in ye Tenure of Jonas Riley & now in ye occupation of William Ilingworth & his Assignes & all ye money wch will become due for ye Redemption thereof to her & her Assignes for ever & my will & mind is yt the Buildings Lands & Tenements before hereby limited & devised to ye said Abigail my wife for ye terme of her life shall be in lieu to any & full satisfaction of all her dower & title of dower of in & to all my Lands & Hereditaments whatsoever—Item my will & mind is yt all my Freehold Messuages Buildings Lands Tenements & Hereditaments in Little Leaver or elsewhere within ye County of Lancaster shall descend & come unto John Heywood my elder son & Heir apparent according to a settlement made to me of an inheritance in ye same at my first marriage & touching my personall estate my will & mind is yt all my just debts & funerall expenses be first paid & discharged out of ye same wch done I hereby give & bequeath unto ye said Abigail so much of her portion as remaineth unpaid in ye hands of Mr James Hilton her Brother in Law to be by her disposd of at her decease & allso ten of my Bookes wch she shall take at her owne election & one silver tankard wch was bought wth her money & yt silver ornament wch Mr Taylor of Wallenwells gave her, & those six silver spoons wch Mr Nathaniel Hilton gave her & allso my pocket watch studded wth silver & my picture hanging in ye parlour—Item I give & bequeath unto the said John Heywood my son one silver bowle wch was given his mother

at our marriage by Mr Crow of Utkinton & to his Daughter Eliza: five pounds of Lawfull money of England to be paid within twelve month next after my decease to her Father or Mother for her use whose acquittance shall be a sufficient discharge to my Executors Item I give to my son Eli: Heywood all my Estate Title & interest of in & to a Messuage & Building in Sowerby Township in ye County aforesd being freehold land in ye tenure & occupation of John Bothily wch I made unto him by a conveyance upon his marriage wth Hellen ye Daughter of Mr John Rotheram of Dronfield in Derbyshire, I give him allso 2 silver spoons—allso I give & bequeath to ye said John H. & Eliez. Heywood my two Sons all ye residue of my Bookes & Manuscripts after ye said Abigail my wife hath chosen ten of them to be equally divided betwixt them—Legacys—to Susanna Tilotson my old servant I nominate ye said Abigail my wife sole Executrix of this my Last Will & Testament Jonathan Priestley of Winteredg to be supervisor In ye presence of John Holdsworth—Samuel Deane—John Leroyd

In the name of God Amen the twenty first day of August in ye first yeer of ye Reigne of our Sovereign Lady Ann by ye Grace of God Queen of England Scotland France Anno Dom: 1702 I ABIGAIL HEYWOOD of Northowram in ye County of Yorke widow being aged and infirme in body but of sound & disposing mind & memory & understanding praised be God for ye same, I do make & order this my last Will & Testament in manner & fforme ffollowing, first & principally I give & comend my Soul into ye hands of Almighty God who gave it, & I comitt my body to ye earth, to be decently buryed at ye discretion of my Executors hereafter named & such worldly estate as it pleased God to bestow upon me I dispose of ye same as follows, first I will yt all my just debts funerall expenses & ye charges of ye probate of this my last will be first paid & discharged out of my whole Estate, & then my will & mind is & I do hereby give devise & bequeath all my Estate Right Title & Interest of in & to yt Messuage or Tenement & certain Buildings & Lands in Holdsworth in Ovenden in ye said County wch was mortgaged unto my Husband late deceased by him given to me in his Last Will & Testament late in ye tenure & occupation of Jonas Riley & now in ye occupat. of Will: Ilingworth or his Assignes together

wth all ye moneys wch is or shall become due for ye redemption of ye premisses unto my son Eliezer Heywood of Wallinwells in ye County of Nottingham & to his Heirs & Assignes for ever Item I give & bequeath to ye said Eli: Heywood my silver cup wch I bought wth my owne money & allso my husbands pocket watch. Item I give & bequeath unto my son John Heywood my silver tankard & a gold ring wch was his mothers. Item I give & bequeath unto Timothy Elizab. & Bridget my grandchildren to each of them Twenty Shillings a piece. Item I give unto my two Daughters in Law Eliz: & Hellen Heywood all my best Linnen—Bed Linnen & table Linnen in ye drawer in ye best chalmr equally to be divided betwixt them & allso two of ye best beds wth Bedding & furniture belonging to them, & all ye Bookes in ye closet to be equally divided betwixt them allso I give ye said Eliz: & Hellen each of them 3 of my best silver spoones & each of them a silver salt & to each of them 2 comon salts Item I give & bequeath to John Crompton my Brother ye sum of ten pounds Item to his 2 children each of them a guinea Item I give to William Whitehead of Bolton five pounds wch he owed on bond Item to nephew Nathan Gregg five pounds Item to Thomas Okey five pounds To Mary Priestley a silver mug to my old faithfull servant Susana Tilotson five pounds to Mr Dawson & his wife each of them a broad piece of gold, & about 22 shillings to neighbours I nominate & appoint my trusty & well beloved friend Jonathan Priestley of Winteredg sole executor of this my last Will & Testament not doubting but he will faithfully execute ye same according to ye intent in this regard. I give to him ye said Jonathan Priestley all ye residue & clear remaines of all my Chattels Credits & Estate whatsoever

Lastly I do hereby revoke all former wills by me made in behoof wherof I ye said Abigail Heywood have hereunto set my hand & seal ye day & year such above written

Sealed signed published & declared
to be her last Will & Testament

) in ye presence of
JOHN HOLROYD
JOHN LEAROYD
THOMAS MITCHELL

MEMORANDUM.

In May 1785, Samuel Heywood of Nottingham, a lineal Discendant of those whose Lives are recorded in this Book, caused the same to be bound as it now is, in hopes that its Exterior may hereafter preserve it from neglect.

NB. The first part of the Book, entitled "Heywood's Family," was only secured in common brown Paper before it had its present Cover.

The Copies of the Wills of Oliver Heywood and Abigail his Widow are the hand writing of my Grandfather Eliezer Heywood, who died and was buried at Dronfield in Derbyshire in 1730, as was my Grandmother Helen Heywood in 1713.

There is no Picture Grave Stone or Monument to preserve their Names. Let this then tell that they were respected in their day by all who knew them and worthily filled up their Station in life. My Grandfather was Chaplain to Mr. Taylor and Mr White of Wallingwells which is on the borders of Nottinghamshire and Yorkshire. When he married, which was 1st January 1700, he went to live at Carlton, from whence he removed in 1703 or 1704 to Dronfield, where he preach'd till near the time of his Death. He was succeeded at Dronfield as the Dissenting Minister there by my Grandfather Shaw, who afterwards removed to Mansfield and died there in 1748.

My Father was born at Dronfield 8th October 1710, was educated under Mr. Wadsworth Dissenting Minister of Sheffield. In 1729 he went to London and was under the Tuition of Dr. Ridgley there. His Father's declining Health caused him to leaue London in March 1730.

S: Heywood

My father Eliezer Heywood, Grandson of Oliver Heywood died at Mansfield the 22d of July 1783 aged seventy three years. The following was the character of him in the Nottingham paper.

"On wednesday last died at Mansfield in this county, greatly respected by all who knew him, the Revd: Mr Heywood, who for 33 years had been Minister to the Congregation of protestant dissenters in that Town—When a Man distinguished for the purity of his life, and the amiableness of his manners, is

removed from the circle of our intelligence, it is a duty we owe the public to pay his character that respect which is its Due ; and in this view we place the late Mr: Heywood, whose religion was not that of a bigotted churchman, or a fanatical sectarist, who exclude from the pale of salvation the followers of every Mode of worship but their own ; but as he believed, so he taught, that honest and sincere Men of all Denominations, were the objects of regard to that Being whose eye is over all. His piety consisted not in ostentatious devotion but shew'd itself in works of humanity, in a settled habit of cheerfulness, and by promoting as far as in him lay, the happiness of all around him. His natural and honest warmth of temper was seldom exerted but in the cause of virtue or of Liberty. He hated oppression in any form, and therefore was led to express himself in indignant language against those whom he considered as its abettors. He possessed a Mind above being swayed by worldly Interests ; as he thought, so he spoke, regardless of the consequences to himself. These being the leading features of his conduct, we need not wonder that he was enabled to bear a long illness with the composure of a Christian. No repining word was ever heard to escape his lips. His life was innocent, his death exemplary, and his Memory will long be had in grateful Remembrance."

M: H

Samuel Heywood son of Eliezer Heywood, of Mansfield, and Great Grandson of Oliver Heywood, died at Nottingham in the year 1789, he left a widow and two children Mary, and Eliezer, Ann was born in September after her poor fathers death, it was this dear Brother Samuel of mine that had this Book bound together in hopes that it might be preserved, and a kind good Man he was.—

"Last saturday died at Notting: Mr Samuel Heywood Attorney at Law, in the thirty fifth year of his age. He was descended from Ancestors respected thro' several generations for their wisdom & integrity, and he did honor to the race he sprang from. He lived long enough to arrive at eminence in his profession ; and to attract to himself as much esteem, confidence, and affection, as almost ever falls to the lot of any one in a private station.—But great as his Attainments were at so early a period, they were but the promise of what his acquaint-

tance and friends expected from him. His knowledge extended far beyond the line of his profession ; his conversation was pleasant, lively, & instructive ; as a husband, a son, a Brother, and a friend the writer of this hardly ever knew his equal ; while to his other virtues he added the character of a sincere christian, with the piety and Devotion of one. He is deeply lamented and will be long remember'd with regret, affection and Gratitude."

M: H

[In Mr. O. H.'s writing :]

When I was sitting in mine own house on Lords day-night Sept 22 1678, musing upon mine own death, and thinking on those thousands of blessed soules that have broke the yce and gone before me into that celestially city, many of my godly relations that dyed in the Lord came afresh into my thoughts. I at last resolved to make a Catalogue of them that are within my cognizance or remembrance, partly to maintain the memory of the just, partly to comfort mine own heart, that any, yea so many of my kinred in the flesh were gracious, and are now glorified, saints, whom I hope to meet in heaven, partly to recommend them to the observation and imitation of my sons, and their seed, that they may see what a religious stock they are branches of, that they or theirs may never degenerate, but walk in the same steps, that their ancestours found peace in and rest in the end of : nor shall I goe further then wel-grounded charity according to the scriptures will admit, of some of them having been more then ordinarily eminent in their generations, others very hopefull plants of renown, and I more value my parentage for godlines then greatnes, Religion then riches :

1 Oliver Heywood, my fathers father, my dear and precious grand-father, after w^m they named me, who lived soberly and civilly most part of his days, a good-natured man, but carnall, used to goe a shooting on Sabboth-days in the afternoon on Lomas mosse (now inclosed) in little Leaver, and did not expresse any forwardnes in Religion, his wife (being a good woman) desired Mr Hubbert (then minister at Cockey an eminent man of god) to speak to her husband to pray in his family, who (calling as he went to little Leaver) said Oliver, You must read the word of god and pray with your family &c he answered ay Sr, none of those things shall be wanting Ile

doe what I can and what is fitting, but he neglected still, at last when he was 60 yeares of age going to Bury-fair where Mr Paget preached, he went into the church, heard him, god laid hold on his hart, convinced his conscience, and brought him savingly home to himself, he became an eminent Christian, followed Mr Paget to Blakley Chappel, where he preacht (as he told me, when he was parson of Stopport in his old age) as long as he lived, he was of a sweet winning disposition, made up of loue, much addicted to secret prayer and meditation, when my mother hath called him to dinner &c he would haue said, Ah Alice what hurt hast thou done me, to rob me of my god,—he dyed about 50 yeares agoe, some time before I was born, but many haue told me he was one of a thousand—

2 Alice Heywood, his wife, my grandmother, who was a religious zealous Christian, as I haue heard though I cannot say that I doe remember her, yet I haue heard good characters of her, and such passages as demonstrate somthing of god upon her heart, that put her husband unto what was good, in the former part of their time, but was outstript by him in the latter part of their days together, yet I hope god was pleased to own her :

3 Mary Heywood, their daughter, my aunt, who (as I haue heard) was a very precious woman, who dyed when I was but a child, and was lame of her feet, but travelled apace in heavens road, and I am persuaded is safely landed there, many yeares agoe :

4 Isabell Heywood, my uncle John Heywoods wife (Roger Barlows sister) was indeed a gracious woman very affectionate, importune in prayer kept up meetings of prayer, conference with other women her companions, my mother and she were indeared much to each other, she sustained a sharp and tedious affliction of which she dyed wch was a Cancer in her breast about the year 1667, never had child ; but was fruitfull in good works, and I am verily persuaded is transplanted into heaven :

5 Adam Hulton, my grandmother Heywoods own brother was a holy solid Christian, who was witnes for me wñ I was baptized (as the manner then was) much good haue heard of him, though I never knew him, he dedicated one son to god in the ministry, (William Hulton) who yet proved not according to expectation, late minister in Northamptonshire, but his

other son Nathaniel Hulton is now an eminent usefull Christian at Newington green near London, an intimate friend of Mr Henry Ashursts, very wealthy hath laid out himself exceedingly for the good of ministers, widows, poor, and I hope will follow his religious father to heaven ; and his good mother, whom I knew to be a serious ancient Christian :

6 Judith Heaward, daughter to Adam Hulton, wife to Samuel Heaward near Denton, formerly servant in my father Angiers family, a very gracious woman, she and her husband lived many yeares together usefully, inoffensively in the serious practice of religion, whom I knew very well, god removed her husband severall yeares before her, he dyed in the faith, and she also dyed A d 1673, was a sincere upright-hearted saint, had 6 children. Mary her daughter was my first servant, a sincere Christian, she married John Knight of Stretford, they lived together in gods fear, had 3 children, dyed both in a fortnights time, both of them left clear evidences of their happy condition ; and were very usefull in that barren place where they lived, kept up private days of prayer entertained ministers, and were willing to doe good to their neighbourhood, but god in judgment to the place, and in mercy to their owne soules took them away :

7 Critchlaw, my mothers mother was a very gracious woman as I haue heard my mother say, that long travelled over my mother, her only daughter to see gods image formed in her heart, but never saw her prayer answered though immediately after her death god laid hold upon her heart, which indeed was much occasioned at first by her death whom she dearly loved, and when her heart was thereby softened god took this advantage to set his own stamp upon it weh never wore away—

8 William Critchlaw, my mothers eldest brother was an affectionate, solid and zealous Christian, though the world did not favour him, in the latter end of his days he lived in my fathers family, I remember he would weep and wrestle, when he went to prayer in the family with extraordinary importunity. In the warre time, though he was not a souldier, yet when he heard of a fight night at hand, or a town to be taken by the Parliaments army he used to take his musket, and run to the army and be the formost in any hazardous expedition, which cost him his life, for when Colonel Holland, and Colonel Ashton

with their regiments went to take Wigan, though the town was taken yet this zealous champion got shot into the shoulder, and another bullet was in the thigh, he was brought to his daughters in Bolton, and there about a fortnight after dyed of those wounds, but with invincible courage, uttering many gracious expressions near his end, indeed he was of an undaunted spirit : having made his peace with god, and living in assured hopes of heaven he feared not death :

9 John Busick, who married my Uncle William Critchlaws younger daughter, was a singular good man, though but poor in the world, yet rich in faith, he lived and dyed in Bolton, had a sensible spirit, groaned much after the salvation of his relations, left me a text to preach upon as a funerall sermon, wch at present I have forgot, he dyed about 12 years agoe, and left an hopefull son, wch dyed not long after him, little can I say for the rest of relations, though Henry Marsden, and his wife Mary (my uncle Will Critchlaws elder daughter) were professors and I hope godly though my unacquaintednes with (as to intimacy) ingageth me to say lesse of them : they lived and dyed in Longworth, in the house wherin my good mother was born :

10 Francis Critchlaw, my mothers second brother, was a sincere, resolute, zealous Christian, my grandfather used to say of him, this lad that comes out of the moores hath more zeal then you all, he was my intimate dear friend, I scarce ever was in his company without sensible advantage, he was very usefull in discourse, especially in asking pertinent and profitable questions with wch he was furnished abundantly in his younger days, in those frequent conferences they maintained, he was indeed a very judicious, solid experienced Christian, a Mnason, an old disciple, long trained in the school of Christ, very powerfull in prayer, pithy, short. I have heard Luke Hoyle (my good old dear friend) tell a strange relation that in the parlour at my fathers house, at a private fast, many elders being present, when my uncle Francis was at prayer, wonderfully carried out in affection and strong wrestlings, all on a sudden, a bright shining light, far brighter then the sun shone in the room, it dazzled and astonisht them all, my uncle gaue over, they rose off their knees, were amazed, sd nothing, but lookt one upon another, hear no voyce, it continued about a quarter of an hour, as long as one might have gone to the

further side of the little medow and back again as Luke Hoyl hath told me, who was there present, this was a little before the warrs, in the heat and height of the Bishops' tyranny over godly ministers, some wherof fled into Holland, others into New-England, and I can remember something of the warm spirit of prayer in those days, though I knew nothing of the forementioned passage, but this I can wel remember, that when at my fathers house they had a private fast when I was a child, they set me a singing, about doores, that when the paratour, (one A Hulton) came he might not hear them pray: this my good uncle Francis was the instrument to bring me to be Minister at Coley, in Yorkshire, for coming over to see some friends here, he acquainted them that I preacht, Luke Hoyl, and Anthony Wilson came over for me, this time 28 yeares agoe, viz at Micaelmas (wch is this week, A d 1678 :) as that was 1650: and I never had cause to repent my coming: this same good uncle Fr: also brought my father Angier into Lancashire, where he continued 46 yeares: this good man, who indeed was one of a thousand, (though low in the world) was about 70 when he dyed, wch was about the year 1669: I preacht his funerall sermon at Bradshaw chappel on gen 50 24 May 18 1669: his death was seasonable and sweet to him, but much lamented by all that knew him:

11 Hugh Critchlaw, a third brother of my mothers, a good man, though the world did not doe in his hands neither, he travel'd to, and lived some time at Shrewsbury, at last got safe to his journeys end, I hope: a little man, very purblind, of a very sweet loving temper, though not so zealous as his other brothers:

12 Ralph Critchlaw, my mothers youngest brother, the most proper witty man of them all, he marryed Mr Crosses sister (a worthy minister, who was preacher at Friday street-church in London, with whom I haue preacht there) that marriage occasioned my uncle to travel abroad, and at last settled at Wrexham in Wales, where he kept a grocers shop, got a great estate, was justice of peace in the states times, when I went first to visit him, a godly man, tho possibly not much better for his greatnes, yet I beleue a savour of godlines abode on his heart to his dying day, those four brothers and some other christians kept meetings togather in their younger days for conference and prayer, and when they spent time in prayer, they ordered

it so as one spent such a time in confessing sin, another in begging personall mercys, another in begging publick mercys, another in thanksgiving &c in which work they took liberty to expatiate themselues, and found wonderfull assistance and inlargemt and many signall returnes of prayer: this Uncle Ralph had one son called Joseph, and several religious daughters, some wherof are living at this day, himself dyed about the year 1659: his wife and his son dyed since:

13 Alice Rigby mother to my cozen Mary Holt in Bolton, was my mothers own cozen, a precious woman, one of a thousand, living with Susanna Lee in little Bolton, where my brother and I were tabled when we went to Bolton schoole. She lived a widow many yeares. She was a mighty wrestler with god an humble, serious, self-denying soule, much in communion with god, strong in faith, fruitfull in good works, patient in afflictions, usefull in her generation, went to rest many years agoe, her daughter following her steps though through manifold afflictions:

14 Richard Heywood my oun dear father, who told me upon his death-bed, that 64 yeares before that god had convinced him of his undone state, drawn out his heart to close with Cht and though he had many failings, yet to that day he never took his leaue of Christ, he dyed March 1 1676-7 whose life I haue elsewhere writ.

15 Alice Heywood my own dear mother, whose life, is writ in this book, both at rest with god:

16 Hanna Crompton, Thomas Cromptons wife, my eldest sister, living in Breakmit, a very upright-hearted, zealous woman, of a savoury spirit, plain-hearted, she was wrought on young, and my mother sd of her she had as much comfort in her as one could haue in a child, for since her conversion, she never had occasion to call it in question, oh what days had mother and daughter together in prayer, she had much faith, much loue, patience, self-denyal, tendernes of spirit. she dyed Dec 4 1673

17 Thomas Crompton her husband, was a man of singular parts and piety, stupendious memory, a forward professor that constantly attended dutys of fasting and prayer, yet (as I observed) would not be persuaded to kneel upon a cushion when he went to prayer, something inclined to Melancholy, yet a good man, very humble and self-denying, understanding in all

matters within his sphear, was very usefull every way, snatcht away of a few days sicknes, April 26 1673

18 John Crompton their eldest child, whom his father brought up a considerable time in his calling, (weaving fustian) but the youth had a great desire to be a schollar, they set him to school at Bolton with Mr Taylour, at Ormeskirk with Mr Chorley, he profitted exceedingly was sent to Cambridg, was admitted of Chts Colledg under Mr Stanford, near at Kendal, but he not minding him, he frequented Mr Abr: Brooksbanks lectures, came on wonderfully in all sorts of litterature, and indeed he was of admirable natural parts, very industrious, inquisitiue, and very covetous of learning, he profitted beyond his equals, after he had taken his Batchlours degree he was chaplain to Mr Dymmocks at Symmonds-wood, in Lincolnshire, where he did good, getting that gentleman off from vain sports, training up his sons, he lived several yeares in that family, commenced Mr of Arts in Cambridg, marryed Mr Gibbons (that famous London ministers) widow, then he did something towards conformity, was Minister at Scremby, an excellent preacher, very sober in his conversation, diligent in his studys, he also taught schollars privately in his house, and was of very great use, his discourse with me and letters to me so far as I am able to judg spake him truely serious, thus he writes Dear uncle your serious cordial, and heart-affecting exhortations haue been always most welcomly entertained in my poor breast, and I hope it will please god (who keepeth covenant and mercy) to maintain and cherish by his spirit and blessing some of that liuely sense and savoury rellish of religion and piety which hath so sweetly breathed in the soules of our pious ancestours, teaching us to know the god of our fathers &c, but that low fenny countrey not being suitable to the temper of his frail body, diseases agues feavours knockt oft at his door at last entred, and took down that fraile tabernacle Decemb 25 1675 about the 31th year of his age.

19 Mary Pickup, his eldest sister, my sisters eldest daughter marryng one Robt Pickup near Tockhols chappel in Blackburn parish, was a very serious gracious young woman, forward for good things, bore a child, dyed in January 1672—her child dying shortly after :

20 Mary Hunt, my second sister, wife to Nicolas Hunt of Horwich, was a woman of a very gracious spirit, she was a

comely person, as to the body, but her chiefest beauty was within, her disposition was very desirable, but the graces of the spirit shined illustriously in her, she gaue herself much to secret prayer, going every morning and evening into a poor coat by the fold-side and there easing her heart to god in prayer, but she was too good for this wicked world, god took her home betimes she dyed A D 1648, she left an only daughter, yet living, Ester Hunt, her father marryed again, had 6 sons by the latter wife, an honest man, he dyed A D 1676, his wife also being dead before him

21 John Heywood, my eldest brother, was exceeding loving, plain-hearted, like my mother, and though in his younger days he was drawn aside by company, yet god (I am persuaded) did him saving good towards his end, he was very affectionate in his teares, groanes, prayers, hating wt he had before loved, and gaue signall testimonys of a work of grace and I beleue god remembred covenant for him, he went beyond sea into one of the English plantations, and dyed there sept 1664 about 38 yeares of age, or 40

22 Richard Heywood his son was something dull, heedles, conceited, fell into sin, but grace made use of some sharp rods to whip folly out of him, and driue him home to god; he had a sore disease on his body called an itch, but it was a scurfe, like the leprosy, and he had sad tryals in his new condition, and oh what horreur of conscience had he, he even roared by reason of the disquietnes of his spirit, at last got hold of christ in a promise, and his mind was stayed on god, sober judicious christians of the neighbourhood had very good hopes of his safe condition, tho he lived most of his time in much misery, yet that he dyed in the Lord, march 25 1675 :

23 Alice Bradly my youngest sister marryed to Samuel Bradly, in Ainsworth, though her nature was rugged and knotty more then any of my fathers children, yet god in mercy awakened her conscience and smoothed her rough disposition by his grace, and by some affliction she had in her husband, (though tis verily hoped god did him saving good before his death, which was 8 yeares before his wife dyed) and rough timber must haue many blows to hew it even and fit for his building, she lived severall yeares a widow and met with many tryals with her 6 children, oh what bitter sorrow had shee for her former disobedience to her parents, the stubbornes of some

of hers called her old sins to remembrance, and her heart was kindly humbled, she kept up communion with gods people, and at last was removed to a better society in glory, may 9 1677 :

24 Nathaniel Heywood my dear, very dear brother, and worthy minister of the blessed gospel, an usefull instrument of good to many soules, after many labours, teares, temptations, persecutions, grievous bodily pains and an holy life, yeelded up his precious soul into the hands of his heavenly father Dec 16 1677 whose sweet and savoury life I haue elsewhere fully recorded :

25 Elizabeth Heywood my dear and louely wife, whose life is writ in this book, dyed and so went to keep her perpetuall sabboth of rest with her god on Lords day morning May 26 1661

26 Mr John Angier her very worthy and honoured father, a strong pillar in the house of god, the honour of the ministry ; the comfort of his countrey, an earthly angel for holines, a spirituall father of many soules, a wise master builder of the church, a bright star in our Horizon ; of the first magnitude, set or fell into the earth, Sept 1 1677, see his life—

27 Mtris Margaret Angier his wife (sister to Justice Moseley of the Ancots by Manchester) a choyce and gracious woman, a mother in Israel, (though childles) a relief to the poor, an ornament and support to the congregation and family a chear and succour to her husband, and an useful member of the church of god, a gracious, humble, close-walking publick-spirited Christian, dyed of a tympany after some yeares weaknes on Friday Octob 29, was buried at Denton in the chappel on munday, Nov 1 1675 her own mother being ancient also dyed at Denton some 2 or 3 yeares before, and her own sister, Mtris Mary Crowther she dyed at Denton of a tympany about a year after, buried at Manchester, both good women, I am persuaded are safely landed in heaven, blessed be god—

28 Esther Heywood two years elder then myself, marryed to William Whitehead about the year 1648, they liued together at Benthall in Lawthersdale in Craven some years, but came into Little Leaver where he maintained intercourse with John Massy and other savoury Christians, and days of prayer he was a gracious judicious Christian gaue himself to reading

prayer, and was grown so pregnant that Mr Tilsley, Mr Bradshaw and many ministers much delighted in his company and intimate converse with him, his life deserves an history, being a non-such for a private christian.

But this Esther Whitehead his wife (my dear and only sister) for whom I thought I could never doe enough, (since her son had sold Bent-hall to Rowland Mitchel,) and had ten children, and no calling, removed into Lancashire now liues in Bolton, and is hopefull, but low in the world, and could not help his good mother, and she being very tender and sickly could work little, I gaue her 3li a year for maintenance, she liued in a parlour by herself in Roger Crooks house that marryed her daughter Alice, went much abroad to private days in severall places, for her company and assistance was much desired in various societys wherin she was very usefull, hauing excellent naturall parts, much grace, and great zeal and tendernes, very like her mother: going about doing good, she had perfected her work, and now had nothing else to doe but to dye, as fruit fully ripe dropt off: her disease was a weakening her strength. by the way till her moyst humours were converted to drynes: she had somthing of a stitch, yet not violent, caused by and want of stool, all the time of her sicknes she was of a composed frame she begun on tuesday night with a weaknes, indeed she had often complained of weaknes, the sabboth before she sd I must leaue coming, I am not able to come to Bolton (which was about a mile and half from her), on munday night she was very chearfull, and sd I am a great cheat, I can sit, and talk, folks would think I ailed nothing but let me rise I am not able to walk scarce over the floor; her son William Whiteheads daughter had liued some time with her, she sent for him on thursday told him she must dye, told him to see her hansomly buried, desired that Mr Robert Seddon would preach at her funerall from Micah 7 three last verses, he must giue him a piece of gold that she had, and kept by her for that purpose, she continued still gradually declining till about midnight on Tuesday night, at which time she fell asleep Octob 1695 buried in her husbands graue in Bolton-church-yard, this Epitaph she hath left to be set on her stone [A faithfull Widow: O Admire free grace] She was a widow indeed, a lover of goodnes, and good persons, and her loue was not lost, being entirely loued of all good persons that knew her, and

her acquaintance with such was not small : being much cheared in her sicknes by the constant concourse of such : she earnestly desired to dye, afraid (as she expressed it) to return into this dirty world : she sd she was neither ashamed of life nor afraid of death her desire to those that prayd for her was that they would pray for faith and patience, that she might be content to liue, if god see good, forbidding them to pray for life, she dyed amongst her Christian-friends, children and grandchildren about, sleeping in Jesus what she now injoys is beyond what any mortall can conceiue and expresse : She bequeathed a funerall text to me desiring me to preach upon it at my next coming over it was Isai 44 22 I haue blotted out as a thick cloud thy transgressions, and as a cloud thy sins, Return unto me for I haue redeemed thee : accordingly I did preach upon it all day, June 7 1696 being Lords day, and administred the Lords supper to aboue 500 communicants Mr Seddon being dead and they being at that time without minister, but since, I hear, they haue got one Mr Bourn, to be there minister :



A Genealogy

Or table of the family and offspring of Richard Heywood
who is living at the writing herof*, 1675, June 8 :
Aged 79.

My dear mother, Alice Heywood, dyed April 22, 1657.

My father, Richard Heywood, dyed March 1, 1676-7.

Richard Heywood by Alice his wife had nine children, viz :—

1, John, his eldest son, who dyed about a year old.

2, Hannah, his eldest daughter, marryed to Thomas Crompton of Breakmit, by whom she had 14 children. She and her husband dyed in the same year, 1672 :

1, John [Crompton], now a minister in Lincolnshire, marryed a widow with three children. John is now dead ; tidings of it came Jan. 17, 1676.

2, Mary, marryed to R. Pickup in Blackburn parish, by whom she had a child ; both she and her child dyed Feb. 1671.

3, Ester, marryed to John Scolcroft in Darcey Leaver,, by whom she hath [3] children—1, Mary, born Sept. 25. 1671 ; 2, Hanna, Jan. 1, '75, dead : 3, Hanna, born Nov 1677 ; 4, William, Nov. '79 ; 5, John, born Feb. 6, '81 ; 6, Oliver Scolcroft, born June 2, 1686 ; [7], Esther Scolcroft, Aug. 17, 16[90].

4, Alice, marryed to Adam Green-haugh, in Harwood, by whom she hath [3] children—1, Anne, born May 27, '71 : 2, Elizabeth, May 28, '73 ; 3, Mary, May 8, '74 ; 4, Adam, July 7, '76 ; 5, Mary, born March 27, '78.

5, James, a pretty youth brought up in learning with his brother John in Lincolnshire ; he dyed ; was buried at Bolton (where he was prentice with Abr. Ogden), Nov. 4, 1674.

The other nine dyed in minority.

3, Mary, marryed to Nicolas Hunt of Horwich, in Dean Parish, by whom she had only one daughter, Ester Hunt, now living, aged 27. She [Mary] dyed anno 1648 ; her husband marryed again—his wife dyed first—he is lately dead, viz, anno 1674 ; left by his 2d wife, six sons, one daughter.

* Mr. O. H. subsequently added notes to this sheet.

Ester Hunt married to James Worsley in Revington, Mary her daughter.

4, John, he married Mary Ramsbottom, daughter-in-law to Mr. Ingham, now minister of Ribchester, by whom he had five children. John dyed beyond the seas, in Barbados, in the year 1662 or 1663 ; Mary, his wife, dyed a widow, anno 1672 :

1, Richard Heywood, who married Alice, Robert Crompton's daughter of Darcy Leaver, by whom he had a son called John Richard ; the father dyed March 25, 1675, aged about 24 ; John, the son, dyed June 1, 1675, aged about a year.

2, Hanna, she lived about twelve years ; dyed anno 1671.

3, Oliver, overlaid by his mother when about a year old.

4, Mary, yet living, Married to Peter Rothwel of Howkum, May 4, 1682, hath three children—John, Mary, Peter, '86. [See page 17.]

5, Ester Heywood, yet living, married to James Lomax, Jan. 25, 1680-1, hath 2 children—John born 1682, James born Nov. 1684. [See pages 17 and 18.]

5, Esther, she was married to William Whitehead of Benthall, in Lotherdale, belonging to Carleton parish in Craven, by whom she had 12 children—most of them born in little Leaver. He dyed Nov. 15, 1671. She removed to Benthall in Lauthersdal in Craven, May 11, 1680, after 29 years absence from that house ; came back to her daughter Mary in Darcy Leaver, May, 1682 :

1, John [Whitehead], who dyed with his uncles beyond the sea at the same time, about the age of 16.

2, William, who is a lusty and hopeful young man, and liues with his mother, married Entwisle's daughter Katharin, April 2, 1676. 1, Nathaniel Whitehead, son to William and Katharin his wife, was born at little Boltonhall, Feb. 1, 1676-7 ; baptized Feb. 8, its great-grandfather being present at its baptizing ; dyed that day moneth. 2, Rebecca, born Sep. 22, '78. 3, Elizabeth, born April 7, '80. 4, Anne, born March 20, '81. 5, William, born feb. 4, '83. 6, Katharin, born May 2, '86. 7, Oliver, born Feb. 28. '87. 8, Esther, born May 31, '90 ; dyed July 22, same year. 9, Thomas, born May 29, 1691. 10, Esther, born Dec. 13, '93 ; dyed '94.

3, Mary, a young woman living with her mother. She

married Tho. Woofenam [see page 18, *Woolstenholm.*] April 13, 1680, and hath [4] children. Tho. Woofenam had a son by Mary, born Feb. 20, 168 $\frac{1}{2}$

4, Alice, a handsome young woman, yet living at home, married Roger Crook, hath children.

5, Nathaniel, a pretty youth, dyed several yeares ago.

6, Edmund, a tender child, dyed after his father.

7, Ester, a young maid living with her mother, [Mar. Thurstan Longworth.—J.H.T.]

8, Elizabeth, a pretty child about 6 yeares of age, dyed about the year 1673.

Another, William dyed in Craven ; the rest dyed young.

6, Oliver Heywood married Elizabeth, the daughter of Mr. John Angier, minister of Denton chappel ; she lived six yeares married ; bore three children. She died May 26, 1661. He married a 2d wife, viz, Abigail, the daughter of Mr. James Crompton of Breakmit, in Lancashire, June 27, 1667, after a solitary widowhood six years.

1, John, now with Mr. Frankland, near Kendal in Westmorland, aged 19 yeares, this 18th April, 1675 ; both came home out of Scotland, April 18th, 1677.

2, Eliezer, with his brother trained up in University learning, in order to the ministry, his age is 18 this last 18 of April, 1675.

3, Nathaniel, that dyed when he was about a fourtnight old, in that house where they were all born, in Northouram, in Yorkshire, August 24, 1659. My son, John Heywood, married Mtris Elizabeth Stacey, at Darton, with my full consent, Oct. 2, 1694 : his son Timothy was born Decemb. 13, 1695,—Elizabeth, his daughter, born 1696.

[Eliezer Heywood married Mrs. Hellen Rotherum of Dranfield, in Darbyshire, 1 Jan. 1699 ; his first-born son was born at Dranfield, March ye 8th, 1700—baptized by his uncle Heywood, Oliver, 14th, dyed 16th. 2, a daughter born at Dranfield ye 7th of June, 1702—baptized by Mr. Prime, Bridget, ye 16th day. 3, born at Carleton, in Nottingham, 15 July, 1703—baptized by Mr. Denton, 23 day, Elizabeth. 4, See afterwards. This paragraph is an addition by Mr. Eliezer Heywood.—J.H.T.]

7, Alice, married to Samuel Bradley of Ainsworth, by whom

she hath six children. She dyed May 9, 1677 ; he dyed about the year 1670 :

1, John, a lusty young man that hath been servant to Mr. Strangeways, but now liveth at home : this John Bradley married Mary, daughter of Tho. Hamar of Harwood (grandchild to my uncle Peter Winstanley), Feb. 23, 1679-80, being about 25 yeares of age, seven children. His daughter Mary, baptized Nov. 29, 1681 ; John, his son, born Oct. 1684 ; Alice, March, 85-6. [Esther, Elizabeth, Margaret, Thomas, Peter,]

2, Samuel.

3, Ester, married to James Brook, at Bolton. July 5, 1681 ; her daughter Alice, born May 31, '82 ; James, born in March, '85. [Ester, John.] Esther Brook dyed of a fever, being great with child, was buried Feb. 28, 1695-6, left four children ; a pious woman.

4, Alice, married to one Joshua Crook, lives in Darcy Leaver ; hath a child. [Joshua, Icabod.]

5, Rebecca dyed suddenly, 1685-6. [Rebecca.]

8, Nathaniel Heywood, he married Elizabeth, the daughter of Mr. Parre, of Wood, in Eccleston parish, in Lancashire, by whom he hath had nine : he, his wife and six children are living. My dear brother Nath. Heywood dyed in his house in Ormeskirk, Dec. 16, 1677 ; was buried in the chancel, Dec. 19, 1677 :

1, Elizabeth, she was born at Godley in Yorkshire, and lues with her father, being twenty yeares of age.

2, Nathaniel, whoe goeth to schoole, now with Mr. Frankland ; he went April 24, 1677 ; he married.

3, Richard, who also goeth to school with his brother at Holland ; apprentice to Mr. Parsival, in Liverpool.

4, Anne, 5 Katharin, 6 Dorothe. Three dead—Mary, Mary, another unbaptized.

9, Josiah Heywood, who, being unmarried, went with his eldest brother beyond the sea, and dyed there in Barbados, anno 1662, aged about 26.

By his wife Margaret, Richard Heywood had two sons :

10, Thomas went to sea at Hull, was never heard of 16 y agoe.

11, Nathan, both youths of about 10 or 12 y of age, living with his aged father and mother in little Leaver.

These two were both bound prentice with one, but Thomas ran away from his service, listed himself under Capt. Jo. Langden, to goe to Virginia, went from Hul, Novemb. 26, 1879 [error for 1679]. Nathan served his Apprenticeship and then fell into a consumption, came home dyed with his mother, May, 1685.

There are two daughters of my Eldest brother John Heywood, Mary, Esther, joynt heiresses of my father's land. Peter Rothwell married Mary, by whom he hath—1, John Rothwel, born March 27, '83 ; 2, Mary, born May 28, 1684 ; 3, Peter, born Oct. 23, 1685 ; 4, Thomas, born Feb. 23, 1686 ; 5, Elizabeth, born July 7, 1688 ; 6, Ester, born Dec. 15, 1689. James Lomax married Esther Heywood, they live in my father's house, have these children—John, born June 9, 1682 ; James, born Nov. 25, '84 ; Mary, born Sep. 20, '86 ; Esther, born July 18, '88 ; Richard, Anne, Oliver.

William Whitehead (my sister's son) marryed Katharin Entwisle, Apr. 2, 1676—1, Nathaniel, his eldest son, born Jan. 25, 1676, baptized Feb. 1 ; 2, Rebecca, his daughter, born Sep. 22, 1678 ; 3, Elizabeth, his daughter, born April 7, 1680, baptized April 13, 1680 ; 4, Anne, born March 20, 1681 ; 5, William, born feb. 4, 1683 ; 6, Katharin, born May 2, 1686 ; 7, Oliver, born feb. 28, 1687.

[4, born at Carleton, September ye 2d, 1704, baptized by Mr. Prime John ye 2d of xber, this ye onely child nurs'd by his mother. This note is in Mr. Eliezer Heywood's handwriting, and is a continuation of the entries of his children, see *ante*.]

- 1, My father's own children that proceeded out of his loynes by a direct line, or children's children, (gen. 46, 26) were in all..... 66
 - 2, His legall children, i.e. sons-in-law, daughters-in-law, and such as by a collateral affinity were joyned to the family, related to him, were..... 88 or 90
 - 3, Such as are dead of all the stock related to him at time and times, in all..... 39 or 40
 - 4, Those that are yet alive that call him father, grandfather, or great grandfather, are about..... 50
- At his death..... 53
- at the writing herof which is July 1, 1675.

Hunter's Pedigrees.

[The following pedigrees are in the writing of the Rev. Joseph Hunter, F.S.A. Samuel Heywood, Esq., a century ago, collected most of the materials, and the Rev. Richard Astley made additions.]

A PEDIGREE

of the HEYWOODS of Little Lever, &c.,
descended from JOHN HEYWOOD,
of Heywood Mill,
in the Parish of Bolton-le-Moors,
who lived in the reign of
Queen Elizabeth:

To which is added some account of
other families connected with them,
intended principally to exhibit
the descent of ANN HEYWOOD,
wife of
RICHARD ASTLEY,
to whom this MS. is inscribed
by his friend
JOSEPH HUNTER.

Bath, June 1, 1812.

“’Tis possible,” says the pious Mr. Oliver Heywood in some private memoirs of his family, now in the possession of his descendant the Miss Heywood of Mansfield, “we might spring from some younger brother of the house of Heywood of Heywood, an ancient Esquire’s seat betwixt Ratchdal and Bury : for old Mr. Robert Heywood (whom I knew), a pious, reverend, old gentleman, and an excellent poet, was wont to call my father Cozin : but kinship grows out in processe of time ; and ’tis not much materiall what family we are of, so that we be of the household of faith, and have God for our father, Christ for our elder brother, and the spirit of grace running in our veines and acting us for God.”

The arms borne by the Heywoods of Heywood were Argent on a bend cotized Azure, 3 plates. They have been borne by several members of that family whose genealogy is here ensuing, with a falcon preparing to fly, on a wreath for the crest, and for a motto the words “*Alte volo*” ; with what authority must be left to themselves and the Heralds, till the connection is proved at which Mr. O. Heywood hints in the above passage. To prove that connection would form a curious subject of enquiry. Here the parochial registers would furnish no assistance, the two families having separated before those valuable records were in use : but something might be done by those who have leisure and opportunities, by examining all the wills of the Heywoods in the prerogative court at Chester, near about the time of Henry VIII, by perusing some of the earlier title-deeds of the Heywood and Little-Lever estates—to which something might perhaps be added from the first and second visitations of the county palatine of Lancaster.

These hints are merely thrown out as a guide to any future enquiry. The authorities for what follows are the MSS. of venerable Oliver Heywood for the earlier generations. He left a regular account of the occurrences in his family during the greater part of his long life, and has besides that left written memoirs of his grandfather and grandmother Oliver and Alice Heywood as well as of several persons their kindred and descendants. These MSS. are now in the possession of Miss Heywood of Mansfield, who preserves them with a care worthy of their high value.

For the later generations we are indebted to the present representatives of the several branches. A connection with the

family of Milnes led my late friend Mr. John Milnes of Wakefield, the latter years of whose life were almost wholly devoted to genealogical enquiries to collect all the information he could meet with. He had recourse to Registers and Monumental inscriptions ; we find therefore almost every part of the pedigree which depends upon personal communications strengthened by references to these authorities. On the whole there are few families of this rank—a rank peculiarly dear to the genealogist, above the vulgar, yet below the magnates—which can present so full, so accurate, and so well-supported a pedigree as the Heywoods of Little-Leaver.

Whoever wishes for a more full account of Mr. Oliver Heywood, the founder of the Mansfield and Gainsborough family, may consult the “History of Halifax,” by the late Mr. John Watson, rector of Stockport, where a memoir of Mr. Heywood is to be found, extending from p. 476 to 480. Additional particulars of his useful life may be found in Dr. Edmund Calamy’s account of the ejected ministers, 804-809—but especially recourse should be had to a 12mo volume published in 17— by Mr. Fawcett of Ewood-hall, in the parish of Halifax, containing a pretty full account of his active life. These works are too common to render it necessary to transcribe from them in this place—indeed these particulars scarcely come within the province of the genealogist.

Not so Mr. Heywood’s Life of his father-in-law, Mr. Angier of Denton, an eminent puritan minister. Some account of this gentleman may be found in Calamy Acct., p. 395, but much might doubtless be added to it, could that scarce and curious work be procured. As a genealogist I particularly regret that we have not its assistance on the present occasion, since there we should learn who was the wife of this Mr. Angier and mother of Mrs. Heywood, a lady of whom Calamy informs us that she was related to many of the superior gentry in the county of Lancaster ; but quere if the lady there spoken of were not Mr. Angier’s 2d wife Margaret Mozeley, sister to Sir Edward Mozeley of Hulme, Manchester, and who was not the mother of his children.

Of the families of Rotherham and Shaw, of whom were the wives of the two Eliezer Heywoods, some account will be found hereafter. In the church of Dronfield, in Derbyshire, is a brass plate pointing out the place of interment of the first

Eliezer. It contains a long Latin inscription giving a high character of Mr. Heywood as a divine and a man.

Of Mr. Samuel Heywood, some account is to be found in the memoirs of Gilbert Wakefield, who was one of his more particular friends. He was a man exceedingly respected in Nottingham, of which there are many testimonials besides the monument erected to his memory in Saint Mary's Church, Nottingham, bearing this inscription :—

To the memory of
MR. SAMUEL HEYWOOD,
Attorney at law of this town,
Who died July 25, 1789, aged 34.

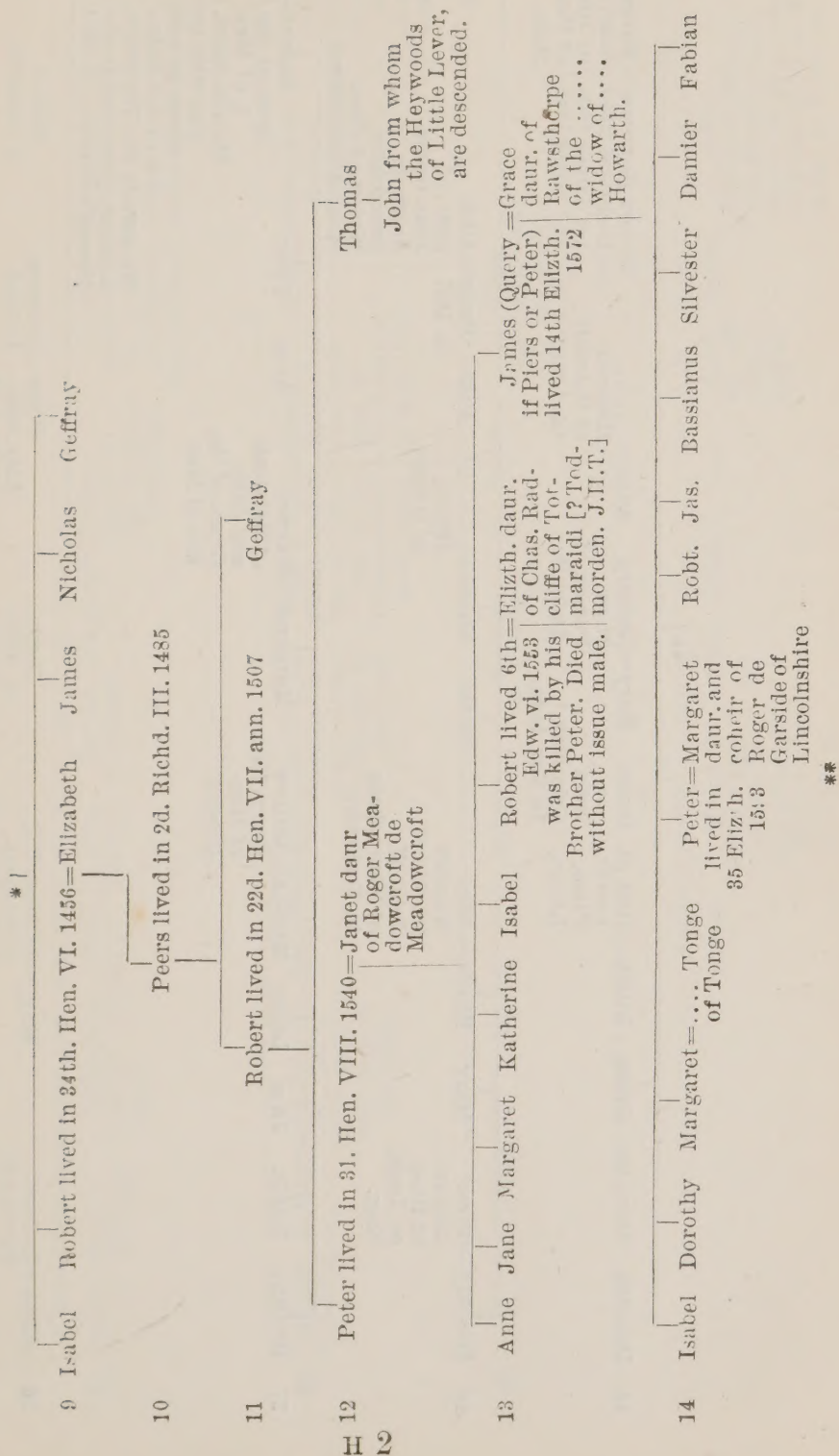
A man
eminently respected in his day,
and worthy to be remembered by posterity.

In his profession
intelligent, liberal, and uncorrupt ;
As a son, a husband, and a brother,
His duty, gratitude, love and kindness
could not be exceeded.

His sprightliness and affability,
the ease, urbanity, and cheerfulness
of his conversation,
united with firmness of mind,
with a vigorous and cultivated understanding,
unwarped by prejudice, and undisturbed by passion,
endeared him to society.

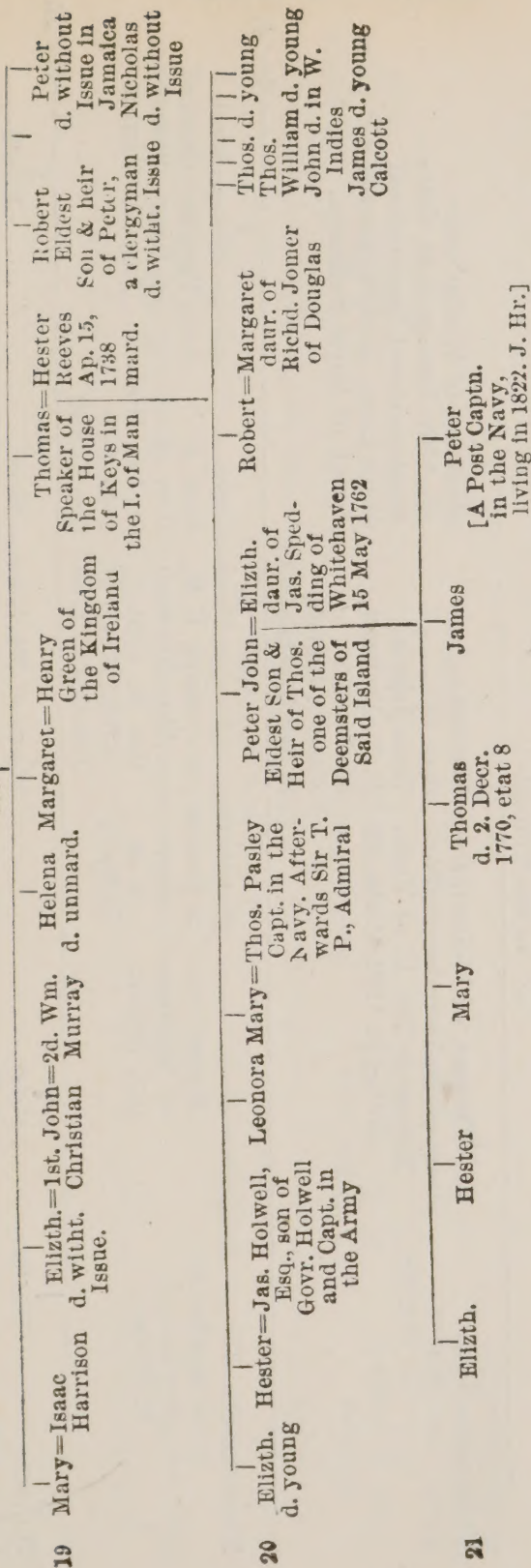
These excellencies were high toned
by the principles of Religion
at once manly, rational and sincere.

A few friends
who deeply regret his loss
testify their affection
and soothe their sorrow
by this memorial
of his virtues.



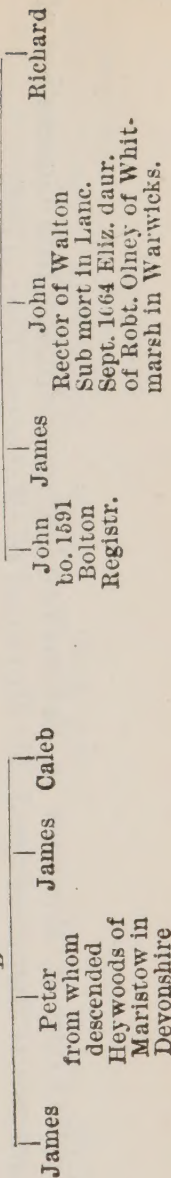
Hunter's Pedigrees.

15	Deborah	Dorothie	Grace	Elizabeth	Holt of Lower-Place, Lancr.	Grace = John Grimbley, ? 10 Nov. 1609	Mary = Leonard Shaw, Parson of Radcliffe	Anne = Holcroft of Holcroft Co. Lanc.	Robert Herwood = Margaret de Heywood lived 1st James 1603 died 1645 of Penketh-Hall.	See B.
16	Dorothy	Oliver Lomax co. Lanc. Esqr.	Mary	Elizabeth	John Worsley 2d. Son of John W. of Henningham in Yorkshire	Cottie	Susan = Holme of Holme	Anne	Peter = Alice daur. of John Green-halgh de Brandshom Widow of Thos. Holt of Grislehurst	Robt. died witht. Issue
17	Dorothy	Elizabeth	Jane	Laura	Martha = Andrew Berry, Esq., of Man-chester	Margarett = Garrett of Balatrali and John Grant of the Isle of Man	Anne	Peter	Robert = Mary Govr of the Haslam I. of Man He also mard. a 2d wife by whom he had 6 sons & 6 daurs. He gave in the Visitation account, preserved in the Herald's College. d. 1664	Robert = Mary Govr of the Haslam I. of Man He also mard. a 2d wife by whom he had 6 sons & 6 daurs. He gave in the Visitation account, preserved in the Herald's College. d. 1664
18	Eliza	Richard Stevenson Esq. of Bal-ladoole in the I. of Man	Mary	Jenkins, D.D., of Strunum in the Kingdom of Ireland	Elizabeth, d. witht. Issue	Peter = Leonora Cormel of the I. of Man. bo. 1662.	Robert d. unmard.			



B

C

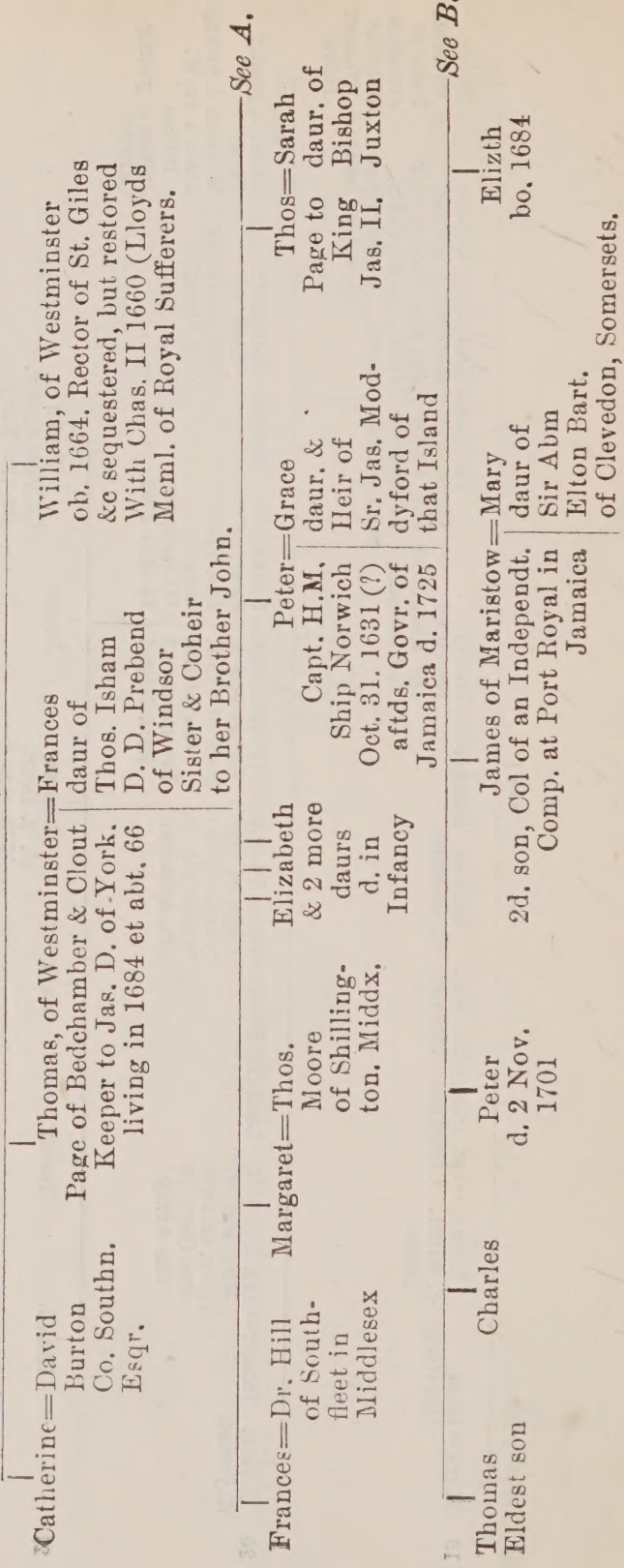


This Peter apprehended by James. The Epitaph is given in Case's Writ.
London vol i. p. 371: it calls him 'of Heywood in County Pal. of Lancr.'

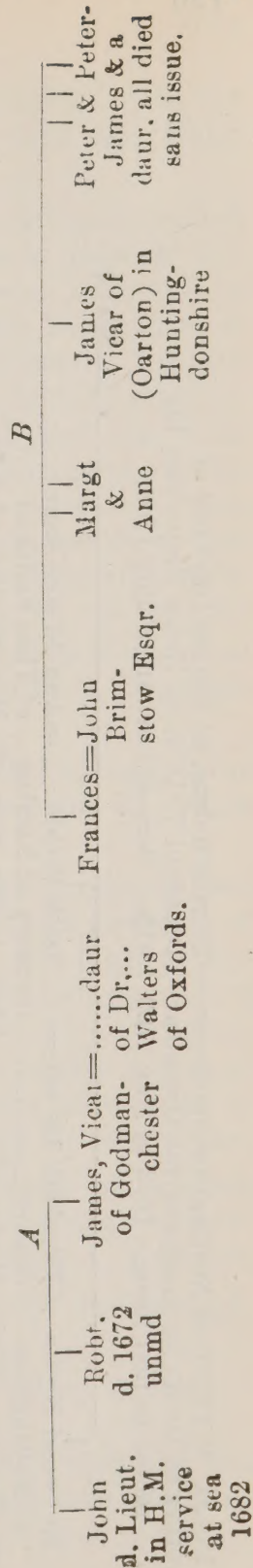
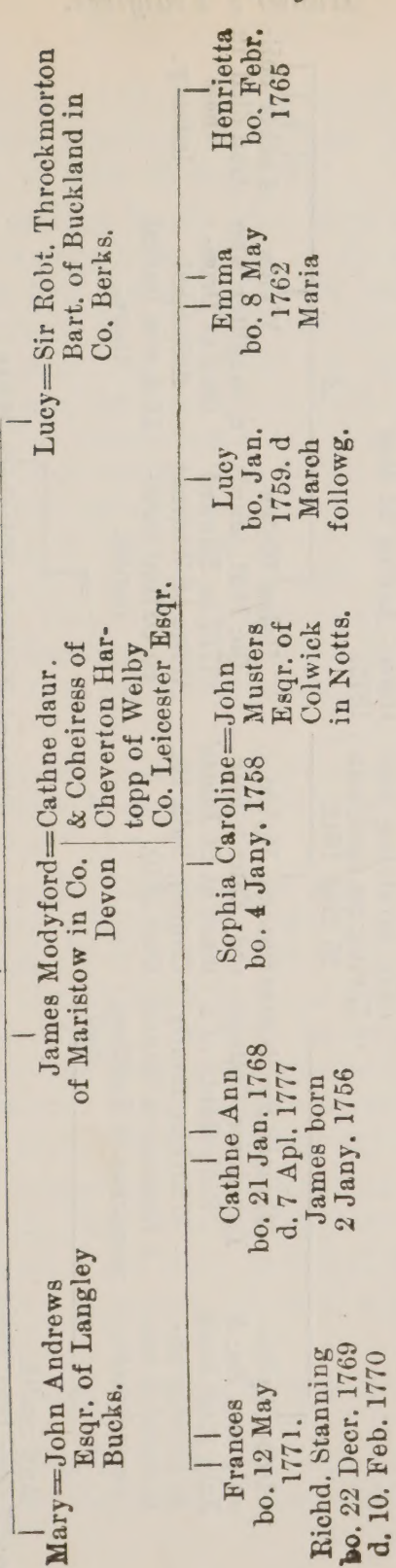
PEDIGREE of HEYWOODS of Maristow in Devonshire beginning in the 15th Generation of Heywoods of Heywood in Lancashire furnished by J. M. Heywood of Maristow, Esqr. 1781.

Peter of Westminster=Elizabeth

See ante. stabbed 1640, according to his Epitaph



*



ISAAC WYLDE of Nottingham apothecary = Elizabeth daur. of Eliezer Heywood of Dronfield V. D.M. by Helen Rotherham his wife. Born at Carlton 15 July 1703.

See A.

Heywood Wylde
of Nottingham
apothecary. Died
unmarried 1749.

Elizabeth 1st wife=
daur of.....
Morley of

Isaac Wylde
formerly of Nottingham
ham hosier, now of
the City of Bath,
only surviving son.
Living an aged man
25 May 1812.

= Ann 2d wife daur
of Thos Smith of
Newark sister of John
Smith mayor of that
town. Living 25 May
1812.

Isaac Wylde
only son, Bo: 5
July 1763 Died
at Chester un-
married & was
buried there.

Thomas Smith of=
Lansdown-Cottage
Bath Gent., of a
Wiltshire family,
& formerly a linneu
merchant in London,
died.

Hannah Wylde
only daur & heir
mard at St James'
Church, Bath 16,
Octr 1810.

Helen Wylde
Bo: 1731. mard
1757 to Edward
Witts of Whitney
co Oxford wool-
stapler.

Wylde
a daughter who
died at Dron-
field aged
15 & was buried
there.

4 other chil-
dren died in
their
infancy.

Ann Smith

Bo: 27 Octr 1811, bapd 3
Deer following by Joseph
Hunter minister of the
congregation meeting in
Water Street, Bath.

Richard Walford = Elizabeth Witts
of Witney attorney-
at-law. only daur & heir
mard in 1778.

Thomas Walford =
of Uxbridge co Midd:
attorney at law

Elizabeth W.
unmarried 1811.

Maria W.
unmarried
1811.

OF the ROTHERHAMS of Dronfield, a family connected with the Heywoods, by the marriage of Eliezer Heywood the Elder with Ellen daur. of John Rotherham.

There was an antient family who bore this surname, settled at Luton in the county of Bedford, in the time of Edward IV. John Rotherham had this estate which had been forfeited by the Lords Wenlock in the contests between the houses of York and Lancaster, by gift of his near kinsman Thomas Scott als Rotherham, Archbishop of York and Lord Chancellor of England. The Rotherhams of Dronfield and the arms borne by this antient family, viz : vert 3 barbs trippant argent, attired or, but their connection is not known. All that with certainty is known of the origin of the Dronfield family is that John and Ellen Rotherham, the first in the following pedigree, spent their long lives at that place. It is conjectured that this John Rotherham was the John Blythe alias Rotherham whose baptism is thus registered in the old register of the parish of Norton :

“ 1610, July 1, bap. Joannes Blythe alias Rotherham, filius Joannis Blythe alias Rotherham de Norton yeoman, ex Alicia Bullock uxore ejus.”

Mrs. Elizabeth Rotherham the last of the family left the Manor and other property to Mr. Joseph Cecil formerly of Sheffield, who was not at all related to her. He lives at the old house of the Rotherhams, and has lately revived the market at the town of Dronfield. It will be seen from the pedigree, that on her death, the Heywoods became heirs to the blood of the Rotherhams and hence might quarter their arms, were it proved that the Dronfield family had any right to bear them.

There is an atchievment in Dronfield Church of the last Samuel Rotherham, Esq., in which appears Rotherham, quartering 1. Erminois on a pile Sab : a dexter gauntlet or, Hancock

2. Ar : 2 bars engrailed, in chief 3 leopards' heads Argt.
Wright

3. Argent a cross between 4 fleur de lis Sable, Fenton.

OF the SHAWs, a family connected with the Heywoods, by the marriage of Eliezer Heywood of Mansfield with Jane daughter of Samuel Shaw.

The Shaws as well as the Heywoods have been much distinguished for their attachment to the cause of non-conformity. Dr. Calamy gives an account of 3 clergymen of this name who left considerable preferment on the passing of the act of uniformity : namely Mr. Shaw, of Worsborough, Mr. John Shaw, of Hull, and Mr. Samuel Shaw. The last of these was the direct ancestor of the family of whom some short account is here to be given. The account will indeed be short, and very imperfect ; but any connection of the family might easily improve it, and probably render it complete at least as to the descendants of the ejected minister.

The pleasant village of Repton, once famous for its abbey, and since for its school where most of the Derbyshire gentry during the latter half of the last century had their education, was the birth-place of Mr. Samuel Shaw. Of his parents we have no other account but that they were pious, respectable people. He was born in 1635, went from Repton school to St. John's College, Cambridge, where he took a master's degree. In 1656 he was Master of the Free School at Tamworth, lived a few months at Moseley near the borders of Worcestershire, and while there was ordained in the Presbyterian manner by the Classical Presbytery as it was called at Wirksworth in Derbyshire. In 1658 Cromwell presented him to the rectory of Long Whatton in Leicestershire, worth at that time £150 per ann. This living he was forced to resign in 1661, a year before the passing of the Uniformity Act, so that he ought to have been spoken of above, as one who was silenced not deprived by that oppressive measure of a tyrannical Administration. From Long Whatton he removed to the village of Cotes near Loughborough, and while there lost two children of the plague which had been introduced into his family by some relation who fled from London at the time when that city was afflicted by that terrible visitation. Here he wrote his book called "The welcome to the plague." In 1666 he removed his residence to Ashby-de-la-Zouch, where, in 1668 he was appointed master of the Free School. The school flourished exceedingly under his care. When liberty to preach was allowed the Dissenters he licensed his school. Calamy gives him a high character, to which the reader is referred (Account, p. 426-436). He died on the 22nd of January, 1695-6. As an author he is best known by his "*Emanuel*," commonly

called "Shaw's Emanuel," to distinguish it, I apprehend, from a work under the same title and published about the same time by Mr. Owen another non-conformist minister. Of his works however there is one, now exceedingly scarce, and which by most persons would be thought the most curious and valuable among them. I shall give the title from Calamy, "Words made visible, or Grammar and Rhetorick, a comedy." "The different humours of men, a comedy." One should like to see a grave, formal non-conformist divine of that day sporting with the gayest of the muses. The discovery of this book in the list of his writings led me to look for his name in a catalogue of men of a very different description from those of whom Dr. Calamy has preserved so admirable an account—Langbaine's English dramatic writers—but without success. Indeed his comedies were only written for the diversion of the neighbourhood during Christmas, and performed by his own scholars. May not this be among the first instances of such a custom, at least in country schools? I have not been able to ascertain who was the wife of Mr. Shaw. It is probable she was a Crosse, Mr. William Crosse, of Derby, who was also a suffering non-conformist, being spoken of as Mr. Shaw's brother-in-law.

Nor have I been able to discover what family he left behind him, except that Mr. Ferdinando Shaw, of Derby, was his son. He was a minister among the nonconformists, and while a young man succeeded Mr. Crosse at Derby in 1698. Here he continued many years, exercising his ministry to a very advanced age. In a volume of funeral-sermons which I lately bought out of a bookseller's catalogue at Exeter, but which it appears once belonged to Mr. Eliezer Heywood, of Dronfield, is one entitled "The Christian course finished with joy—a funeral-sermon preached at Derby, Oct. 14, 1740, at the interment of Mrs. Elizabeth Shaw, wife of the Rev. Ferdinando Shaw, M.A., published at his request, by Jos. Rogerson. To which is added a Tribute of Gratitude to the memory of the deceased, by her mournful relict F. S., Derby, 1740." This lady was allied to most of the best families in the county of Derby, for she was the daughter of William Eyre of Holm-hall, near Bakewell, Esq., by Catherine his wife, daughter of Sir John Gell, of Hopton, Baronet. Of his descent and alliances I could give a very full account, but as she had no issue by

Mr. Shaw it seems to be unnecessary. They were married on the 4th Aug., 1708, and she died on the 11th Oct., 1740. The tribute to her memory by Mr. Shaw, is, as might be expected from a husband deeply sensible to the loss of an excellent wife.

I have often heard that Mr. Shaw of Mansfield was the son of this Mr. Ferdinando Shaw. If so, then it must have been by some former wife, for though a particular account of the conduct of Mrs. Elizabeth Shaw in every relation of life, is given in the sermon and tribute above-mentioned, nothing is said of her maternal character. Mr. Samuel Shaw was settled for a short time at Dronfield, and from thence removed to Mansfield, where he exercised his ministry many years, and when he died he left two sons both of whom married and left issue : also their daughters Mrs. Heywood, Mrs. Deyton, and Mrs. Broadhurst.

OF the HEYWOODS of Wakefield, Liverpool, Southampton, London, &c., descended from Nathaniel Heywood the ejected rector of Ormskirk, who was son to Richard and Alice Heywood of Little-Lever and younger brother to Oliver Heywood.

The reader who wishes for information on the life and character of Nathaniel Heywood may consult Dr. Calamy's account of the ejected and silenced ministers. A few other particulars may be gained from the short memoir of him given by Mr. Watson in his history of Halifax. The account of his family which follows is compiled from communications made to my late friend John Milnes, Esq., by several of the existing members of it.

Copy of the Original Grant of the Lordship of Heywood to Peers de Eywood.

Sciunt presentes & futuri quod Ego Adam de Burge dedi et concessi & hac præsenti Carta mea confirmari Petro de Eywood et heridibus suis pro Homagio suo et servitiõ una partem Terræ mea quæ coocatur Eywood Incipiendo ad Golden et sic sequendo Golden usq. in agrum de Rache et sic sequendo Rache ascendendo usq. ad Hedeene et sic sequendo Hedeene ascendendo usq. ad metam fidæ de Burge et Roger de Middleton. Tenend et Habend de me et Heredibus meis, sibi et Heredibus suis liberè et quietè et Hereditariè Ad omnibus

pertinentiis tantoe terroe pertinentibus & cum omn. Affiametis Villœ de Hepe, reddendo annuatim untri et Heredibus meis ipsi et Hered. su. ij Sol Argenti ad Festum Sancti Oswaldi-regis pro omnibus Serviiciis, & Demandis, Excepto nisi sit in Bosco ; & si ita contingat quod Porci Adœ de Burge propori venieint in Tempore pessionis infra Eywood predictus Petrus cito — remove prœdictos Porcos sine parcoamento de Bosco suo. Et Ego Adam de Burge et Heredes me. dict. Terr. sicut prœdict. est dict. Petro et Heredibus suis contra omnes Homines et Fœminas imperpetuum warrantizabimus. Et ut hoc mea Donatio rata sit et stabilitata Sigilli mei positione istud Script roboravi. His Testibus Galfrido de Cheteham. Alexande de Pilkington Toma de Prestwiche, Galfrido de Radclivo, Willa de Radclivo, Richardo de Nothoe Adamo de Haslam, Gilberto de Brandleshene et cum multis aliis.

N.B. This copy of the Grant was taken from a copy of the original lent me by Peter John Heywood of Whitehaven, whose uncle was last seized of the Estate at Heywood. S.H.

Extracts from the Parochial Register of Bolton in the Moors in Lancashire, made Octr. 13, 1779.

1. From the Register of Marriages.

The Marriage Register begins 23 Jany., 1587.

1. Giles Morris & Alis (?) Heywood—30 July, 1606.
2. Adam Ashley of Leigh psh }
Alis (?) Heywood of this Psh } 16 Octr., 1608.
3. John Grimbley (?) }
G Heywood } both of this psh 10 Novr., 1609.
1624.
4. Thomas Heawood & }
Margaret Unsworth } both of this psh 13th de April.
1627.
5. Randell Marchamine (?) }
Elizabeth Heywood } both of this psh Decr. 17.
6. John Heywood * }
Ellin Crompton } * ? what relation this to John the
1633, March. Bror. Richd.
7. John Heywood ejus pshi }
Jane Horrox Ratcliffe } married with Licence 14th.
1643.
8. Thomas Crompton Hannah Heywood this psh 16 Decr.

1646.

9. Robt. & Hester Heywood this psh married 18 May
The register of Marriages was examined, and that
only in a cursory manner down to 1660.

2. From the Register of Baptisms.

This Register begins about the same time as that of
Marriages

1591. John Hewod son of Robart de bapt. the
xxiiiij. of Octr.
1592. *John Heywood son of Oliver* de little Lever bapt. the
xx of April (?) being imperfect
1600. Alis Heywood daughter of Richard (?) and Margaret
his wife. 17th of Novr.
1601. Mary (? Mathy) Heywood daughter of Oliver and A.
his wife of little Leaver. 19th of April.
1603. John (?) Heywood of little Leaver sonne of Oliver.
22 Jany.
Anne Heywood of little Leaver daughter of Thomas.
17 June.
1605. Edw. (?) Heyward of little Leaver sonne of Richard.
March (?)
Thomas Heywood of little Leaver sonne of Thomas.
29 of April.
1606. Margearet Heywood of little Leaver d. of Rich (?)
18 of Jany.
1608. Eliz. Heywood of little Leaver d. of Tho. 17 of April.
John Heywood of little Leaver sonne of Richard.
17th of July.
1610. Ann Heywood of little Leaver d. of Richard. 25 April.
1612. Jane Heywood of little Leaver d. of Richard. 30
March.
1616. Esther Heywood of
1618. Eliz. Heywood of little Leaver daur. of John. 26
Mar.
1619. Oliver Heywood of little Lever son of Richard. 17
June.
- 16¹⁹₂₀. Thomas Heywood of little Leaver son of John. 5 Feb.
1620. Thomasin (?) Heywood of little Leaver daughter of
Richard. 29 Jan.
same entry totidem verbis. 21st Jany.
1623. Robert Heawood of little Leaver son of Richard. 25 Jany.

1623. John Heawood de darci Leaver filius Ricard. 23 Feby.
1624. John Oowood de Harwood filius Richardi. 7 Mar.

The register of Baptisms was only examined, and not with accuracy to the end of the most ancient volume ending about 1632.

3. From the Register of Burials.

The Register of Burials begins about 1587.

1588. A childe of John Hewoode of little Lever. xxviiiij of Marche.
1590. Roger Heighwoode de lyttle bolton buried in (?) of Auguste.
1591. Heighwod d. buried in (?) of June.
A child of John Heighwoode buried in the church the 18th July, 1592
A child of Oliver Heywodd. buried in this church. 13th Augt. 1592.
1595. A child of John Hewwood. 9 Decr.
1600. Thomas Heywood son of *Oliver & Alis* his Wife. 20 of feby.
1603. (?) Heywood of little Leaver. 12 Jany.
1607. Thomas Heywood of little Leaver. 19 Novr.
1608. Alis Heywood of little Leaver Widowe. 25 Jany.
1608. Edmund Heywood of Heywood (?) 6 May.
1619. The Wife of Richard Heywood of Little Leaver. 5 Feby.
1624. Allis Heawood de Little Leaver. 9 Mar.
1627. Infans John Heywood de Darci Lever. 18th April.
— Infans John Heywood de Sharples, 29 May.
1629. Infans Ricardi Heywood of Littel Lever. 14 April.
— Uxor John Heywood of Littell Lever. 17 May.
1634. Marey Heywood de psh (?) Leever. 12 Novr.
1636. Eliz. Heywood de Breckmitt. 14 Novr.
1637. John Heywood de psh Leaver. 15 Feby.
1638. March.
Infant John Heywood de parva Leaver. 9th Mar.
1640. John Heywood S. of John de parva Leaver. 25 Novr.
1642. Ellis Heywood de parva.
1643. Robert Heywood S. of Richard de parva Leaver. 26 Augt.

This paper is endorsed—Extracts of Baptisms, Marriages, and Burials made by Saml. Heywood, of Harper St., London, Esq.

23rd. Feby. 1785 I search'd the Herald's Office for the Pedigree of the Heywoods and the Shaws; which are not preserved there to any remote antiquity, & what is found there does not

connect with my Pedigrees, at the same time there is little or no doubt but that the Pedigrees of both the Heywoods of Heywood in Lancashire and the Shaws of a Place near Sheffield are branches from the same common Ancestor at no great remove from the time of the General Visitation in the beginning of Chs. the 2nd's. reign, as I gather from the recurrence of the same Christian Names & from other circumstances. The Conjecture of my Great Grand-Father Oliver that he was sprung from a Younger Brother of the House of Heywood of Heywood between Rochdale & Bury as Old Mr. Robt. Heywood of that place used to call his (Oliver's) Father Cousin, is a strong circumstance, when added to the Vicinity of their Situation the Marriage of one of the Family with a Lomax of Little Leaver &c. &c. I therefore think it highly probable that the first of the Family recorded in the Herald's Office viz. Piers *Haywoode* or as it is in some other of the Books Heywood of Heywood in Derby Hundred Lancashire was the Elder Brot. of the Family of John Heywood of Heywood Mill Waterside in Bolton Parish. This Piers Heywood had a Son Peter who married a Gartside & died about the year 1600 as the Herald's Book records. This Peter had a Son Robt. who died in 1645 and was doubtless the Person alluded to by Oliver as calling Richd. Heywood his Cousin, & It is observable that Oliver calls him *Old Mr. Robt. Heywood* to distinguish him from his Son Robt. who was living at the time Oliver wrote his Account of his Family. This Robt. the Son of Old Robt. in 1664 registered with the Herald the Account of his Family as it there stands noticing he had a Son Peter then 3 Years Old. From this Peter Mr. Heywood of Whitehaven in 1784 traces a regular Pedigree, and has registered his own numerous Offspring, viz. 6 childn. See his Pedigree S. H.*

My† sister Jane married Mr. Poulson at Mansfield on the 17th of October, 1803, William Heywood Poulson, born June 1st, 1805, Eliezer Poulson, born Novr. 8th, 1806.

My Brother married in 1804 Mary Ann Rice in Calcutta, she died in the same year. In 1806 he married at Nottingham Hannah Maria Hollins—she died Feb., 11th, 1814—leaving 4 children; Samuel, born 9th of September, 1807, he died, April 30th, 1815; Maria, born August 31st 1809; Henry, born Oct. 5th, 1813, died Sept. 22nd, 1814; Isaac, born 19th, Feby. 1812.

* Samuel Heywood, Esq.

† Written by Miss Mary or Miss Charlotte Heywood, of Mansfield.

Copy of the Presentation of the vicarage of Ormskirk to the Rev. Nath. Heywood, a fac-simile of which, taken from the original, is given in the 2nd volume.

CHARLOTTE, Countess of Derby, ye true and undoubted Patronesse of the Vicarage of Ormskirke in the County Pallatynes of Lancaster unto the ho:ble the Comissioners for approbation and admission of Publique preachers, Sendeth Greetinge in our Lord God Everlastinge. I doe present unto you to bee admitted unto the Vicarage of Ormeskirk aforesaid beinge now voyd, my wel-beloved in Christ Nathaniel Heywood minister of Gods word, humbly desireinge that ye said Nathaniel Heywood may bee by you admitted unto the said Vicarage with its rights members and app:rtances and that you will bee pleased to doe whatsoever shall bee requisite in that behalfe for the makinge him the said Nathaniel Heywood vicar of the church of Ormeskirke aforesaid accordinge to the late ordinance in that Case made and Provided. In WITNES whereof I have herunto sett my hand and sealle the seaventh day of August in the yeare of our Lord God One thousand six hundreth fiftie and six

it in ms

C. DERBY

Copy of the License to preach under the Declaration of Indulgence, a facsimile of which will be found in the second volume.

Charles R.

Charles by the Grace In pursuance of Our Declaration of the 15th of March, 167½. We do hereby permit and license *Olewer Heywood of ye Presbyterien Perswation* to be a Teacher of the congregation allowed by us in a *Roome or Roomes in the house of John Butterworth* in ye parish of Hallifax in ye County of York* for the use of such as do not conform to the Church of England, who are of the Perswasion commonly called *Presbyterien*, With further license and permission to him the said *Oliver Heywood* to teach in any other place licensed and allowed by us, according to our said Declaration. Given at Our Court at Whitehall, the 25th day of *July* in the 24th year of Our Reign, 1672.

By His Majesties Command

ARLINGTON.

* Of Warley.

POEM. *

When Shall my dung-hill body give release
unto my sad imprison'd soule that lyes
thus cag'd in darknes ? when shall I have ease
from all my sorrows and iniquitys ?

When shall I cease to sin, begin to praise,
leave my complaints with this unhappy world,
when shall I see my blest redeemer's face ?
whose heart-rejoycing words haue me extold :

Sometimes methinkes I feel but the first-fruits
of Cannan's fruitfull heart-rejoycing land,
which with such pleasing sweetnes me recruits
as makes my fainting heart admiring stand :

Lord, think I then, when shall my soule injoy
that happy state of which I haue a glance
when will my God this house of clay destroy,
that to thy glory my soule might advance ?

How long shall this my dead, sad, carnall heart
within my pained, pining bosom lye.

How long shall satan catch me with his art
and lead me captive with proud victory ?

When shall my heaven-born-soul mount up and sing
amongst those naked soules the angels dittys ?
whose heart-delighting tune make heavens ring
with Hallelujahs in th' imperiall city :

Ah, woe is me who sojourn like a stranger
in these rude tents of Meshech here below !
must Kedar keep my soul in dolefull danger
to be massacred by each deadly foe ?

Ah wofull time of banishment from home !
must I an exile liue from my dear father ?

Oh Absalom my case is now become
as thine : my God and I must be together !

Oh with what breathings doth my soule aspire
like low Zacheus in a lofty tree !
so by thine ordinances I desire
to see thee, tast thee, and to be with thee :

* The original is in the possession of G. H. Adshead, Esq., Pendleton.

Sometimes, I blesse thee thou dost me afford
a gracious smile and turn'st to me again
Sometimes I hear a heart-reviving word
fetch me to life and lenify my pain:

Lord it is good to be here then I cry
thus would I live, here let me dwell for aye
mistaking earth for heaven and my joy
which is at home for comforts in my way :
But then alas my soul doth sadly feel
a dark eclipse and want of those sweet rays
which did me warm, and thus I madly reele
to all extremes, and thus I spend my days,
thus shall I end my days !

per me O H

these verses I compile
in heat of my devotion,
not caring for the stile
nor yet intending notion
rouzing my heart the while
to some diviner motion :

Written in my study
at Coley-Hall may
the 18 1667 :

[The following note is appended :—

This is an Autograph of the renowned Oliver Heywood, who
was ejected from Coley Chapel, near Halifax, in 1662.

R. SLATE, Preston.]

LOVE LETTER.*

Endeared Sweetheart,

For such a privileged Title, God's good
Providence, Friends' Consent, and my mutual Love admits of.
When I was last with you there fell into my Bosom such a
spark of Love that nothing will quench it but Yourself. The
Nature of this Love, is, I hope sincere, the measure of it great,
and as far as I know my own Heart it is right and genuine.
The very bare probability of success ravished my Heart with
Joy, and made me rest those Words of Elizabeth upon the
Sight of Mary, that these Things are too good to prove true.
But since the Finger of God hath carried it on in a slow pace,
through dark and dubious Interruptions, and hath set this

* The original is in the possession of S. Vint, Esq., Idel.

Matter in a full and legal Light ; my Heart was much affected with it, chiefly for the regard I have for a praying Family, whose Tears in God's Bottle, and Prayers in God's Book are the best inheritance in the World to a surviving Posterity. I have already found the advantage of it, which I would not change for all the Gold in the Indies ; and I hope the Lord has given You in part your father's Spirit, and has made You all glorious within, he has beautified your Body, very pleasant are You to me. You are in my Heart to live and die in waiting on You ; and I extremely please Myself in loving You, and I like my Affections the better because they tell me they are only placed upon You ; but here I stop lest I be suspected of flattery ; it is indeed contrary to my natural Inclination, but more to my grave calling, as I am a Minister of the Gospel, to speak beyond the Truth : I rather beg Pardon for my purposed Plainness, but sweet Mrs. Betty as I have given my Heart to You, You ought in return to give me Yours, and You cannot in Equity deny it me. I have been very urgent at the Throne of Grace, and that which is won by Prayer, may be worn with praise ; but I fear now I shall tire your Patience, and beg leave to conclude, who am by a thousand Links and Chains of pure affections

Your devoted servant till death

OLIVER HEYWOOD.



Rev. O. Heywood's Autobiography.

Since the god of the spirits of al flesh hath
 breathed into me the breath of life and made me
 a living soul, since he hath put into my soul
 that godlike reflecting faculty of conscience,
 since also he hath so frequently called upon me
 to descend into mine owne hart, to commune
 therewith, to search and try my wayes, to ex-
 amine my selfe, to proue my worke, I desire as
 the lord wil helpe me to deal freely, plainly, &
 ingeniously with my selfe in so weighty & necessary a busines
 as this is that concernes the weal or woe of
 my immortal soul to al eternity: Altho I am
 lesse then the least of gods mercye not meet
 to be called a christian much lesse a minister,
 & tho I be nothing, can doe nothing, defend
 nothing, yet I hope I may say, by the grace of god I am what
 I am : & I dare not deny or bely the lord and say it is not he
 that hath been at worke in my hart, tho I be
 sinful dust and ashes, a worme & no man, more
 brutish then any man, yet god forbid I should
 deforme any fruit of grace that haue appeared
 in & to my poore soul, as I dare not beare false
 witnes agt my selfe, so if I doe alone bear witnes
 of my selfe without the concurrent testimony of
 the word & spirit of god my witnes is not true
 as my dear saviour said in another case : therfore in my
 searchings of my self I desire to keep aloofe from that soul-
 undoing systems of merit, either of condignity or congruity,
 also what is sorry man to procure by right improving nature
 or grace any good from god either first or second grace. I
 dare not ascend to heaven on Acesine laddar, but by jacob
 onely. I dare not build my hopes of heaven on so sandy a
 foundation as mine owne righteousness, nay I cannot lean upon
 the fruite & grace of the spirit in me in point
 of justification, it is onely the lord our righteous-
 ness that brings in everlasting righteousness,
 and is the surety of a better covenant then the
 old, on him alone I lean, & rest and trust for
 other foundation can no man lay that wil abide

[num 16 22

[gen 2 7

[1 cor 2 11

[ps 4 4

[lam 3 40

[2 cor 13 5

[gal 6 4

[gen 32 10

[1 cor 15 9 10

[ps 22 6

[pro 30 2

[exod 20 16

[job 5 31

[jer 23 6

[dan 9 24

[heb 7 22

[1 cor 3 11

the test, on whom the stresse of scales can be
 1 pet 2 4 5] laid, this is the rock on wch he builds his church
 this is the stone wch the builders refused wch
 now is the corner stone ; yet tis my desire to search & see
 what obedience & grounds of hope I haue to beleue & be per-
 suaded that my soul is built upon the rock of ages, that I am
 within the bond of the covenant, and sealed up to the day of
 redemption, wch I doe to this end that I may
 2 pet 1 10] giue diligence to make my calling, and election
 sure, not in itselfe, but to my selfe, that I may
 mat 22 12] see whether I haue that wedding garment, those
 gospel qualifications wch the word of god re-
 1 tim 4 8] quires & to wch it promiseth the good things of
 this life & that wch is to come, upon my com-
 paring my state with the rule of the word I haue by the help
 of diuine grace found out these several fruits of the
 gal 5 21] spirit, and characters of a saint, which are not
 the fruits of reading or meditation but the language
 of my hart :

1 I haue long agoe when I was a child found
 act 9 6] the lord awaking my conscience, & shaking the
 16 29 foundations of my soul with strange & strong con-
 fusions, convictions, & convulsions, wherby my
 81 02 1022 woeful doleful & undone estate by nature was dis-
 eph 2 12] covered. I saw my selfe graceles, christles, &
 therby hopeles & helples. I had thoght I had had
 some good in me, an ingenious & religious education, had
 restrained the exorbitancy of my hart, & constrained me to
 a conformity of life, & I slided insensibly into civil & spiritual
 formalitys wch made me whole & ful in mine owne
 Rom 7 7] conceit, but the spiritual nature of the loue of god
 8 9 10 11 shewed me that the least evil thought was a breach
 of the law, many a time haue I sadly reflected
 upon my breaking every command of god, and theriore I saw
 the law shut me up under wrath, & gods curse wherby I saw
 my selfe as a condemned malefactor leading towards execution,
 this made me cry out woe is me I am undone, I am a damned
 wretch, an enemy to god, I can doe nothing thats truely good,
 inclined to al sin the black brand of reprobation
 Rom 8 15] is upon me, & tho these dreadful thoghts were
 most violent at first yet I had many returnes of

the spirit of bondage wch haue been meanes to take me off mine owne bottomes :

2 the lord opened to me a cloud of hope, [hos 2 14 15
 even that vally of achor, christs sore soul-travel [zach 9 10 11
 which did a little stay & bear up my heart [isai 55 5
 from sinking discouragement, indeed of a good 6 &c
 while I could not imagine there was any mercy
 for such a vile wretch, and thought my sins were such as the
 lord would not pardon yet when I read & con-
 sidered the fulnes and freenes of gospel-promises, [isai 55 1
 & universality of the tendernes of cht, that cht [1 tim 1 15
 makes no exception of particular persons or sins,
 and that christ came into the world to saue sinners & I was a
 sinner. I durst not totally cast it off, & yet I durst not apply
 that redemption, lest I should presume and take what did not
 belong to me, I thought it too good news to be true that christ
 should offer himselfe to me the chiefest of sinners, in the mean
 time the lord let mee see that nothing else in the
 world would doe my soul that good I wanted but [act 4 12
 cht, onely christ. I could not indure to think of
 any thing else, the world, was a lumpe of vanity, [eccl 1 2
 unfavouring struggle I cared not for it, every thing [gal 6 14
 was emptines and vacuity, the profits, pleasures, &
 honours of the world were but guilded nultitys & I wondred
 how any could be so enamoured & transported with the fading
 beauty therof—

3 It broke my hart to think there was any hope for such a
 vile creature as I was, I much wondred at gods
 infinit patience & longsuffering that I was kept [2 pet 3 9 15
 out of hel, that god had not given me my por-
 tion with reprobates and unbeleevvers even for the sins of my
 nature wch I brought into the world, wch haue been many a
 time matter of hart-breaking complaints, that
 I should be conceived & brought forth in [psal 51 5
 sin, & lye wallowing in my blood no eye
 pitying me, & yet that god should make that [ezek 16 5 6
 the time of loue wch I thought was a time of
 8 9—
 loathing, when I was devoid of al good,
 brim-ful of evil. But that wch dissolved
 my hart into penitential teares was my actual [1 thes 5 19
 resisting of the spirits motions, refusing the

Rom 10 20 21] frequent calls of christ, & tenders of loue, &
 isai 65 1 2] yet his stretching forth his hand even al the
 day long ; ah thought I that god should yet
 take notice of so vile a creature, and follow me with redoubled
 importunitys as tho he resolved to haue no nay, but to doe me
 good in my latter end : o what impression it hath taken upon
 my hart that god should leaue the fathers bosome, liue so
 poorely, dye so miserably, for such hard-
 zach 12 10] harted, rebellious, & grace-resisting sinners
 and that I should haue a hand in crucifying
 him, and yet he offer his blood & selfe to me.
 ezek 18 31 32] tho I set so lightly this kindnes, yet that he
 should not let me alone, but again & agen say
 to me turne thee turne thee, why wilt thou dye ? oh I could
 not tel what to say to the kindnes of cht :

4 After the lord jesus had been standing at the
 cant 5 4 5] doore of my hart & knocking, at last he put his
 finger in at the hole of the doore, and by his
 spirit removed the great barre of my unwillingnes & unbeleefe,
 and he sweetly moved my hart to close with him ; I did not
 know indeed whether I was fit to come to cht, nay I was per-
 suaded my hart was not sufficiently humbled, but
 1 job 3 23] I durst not but obey that gospel-command of
 beleaving in the son of god : I knew there was
 no other course to be taken but venturing my soul on cht, and
 so in obedience to god I cast downe my soul at the feet of free-
 grace, and ventured my selfe upon him, with this
 ester 4 16] resolution, if I perish I perish, who knows but he
 may haue mercy upon me, the blood of christ is
 joel 2 14] of infinite value, sufficiency, & efficiency, the
 promise is universal, god is not limited, he hath
 saved great sinners & why not me ? the king of
 job 6 37] Israel is merciful he never cast off those that
 come to him, nay he chides some because they
 come not to him. I had indeed kept off by reason of unwor-
 thines, but I was convinced that might be pride because I
 thought I would bring a present to cht to render me acceptable,
 yet at last the lord helped me agt that temptation, & I resolved
 I would not be kept off from my dear saviour any longer—

5 I considered al my sins in hart & life, and it was the very
 grieve of my soul I had kept them so long, I could not

indure to think of them without detestation, [2 cor 7 11
 and I was angry with my selfe that such
 filthy base lusts should deprive my soul of the
 benefit of so precious a saviour so I might haue
 Christ I was willing to part with my beloved [Rom 6 21
 sins, yea those were most bitter and hateful now
 that were the most pleasing and sweet, I would fain kil those
 sins that had crucified my sweet saviour, my hart
 was set against them & I often said get you hence, [isai 30 22
 bloody sins haue you been to cht, & bitter to me, [hos 14 8
 o sin is the vilest thing in the world worse then
 the devil himselfe, oh that I should dishonour so [pro 10 23
 good a god, woe is me, what a mad-man haue I
 been to make a sport of sin, and therby cast fire [pro 26 18
 brands, arrows and death at and against my poore
 soul, yea shooting at the very hart of god, murdering the lord
 of life & glory, it wounded my hart most to think of my
 il-requiting the kindnes of the lord, spurning at
 those warme bowels of free grace, & forsaking [jonah 2 8
 mine owne mercys by objecting lying vanities.
 God forbid I should ever return to my vomit, or [2 pet 2 22
 wallowing in the mire, nay it was matter of great
 comfort & refreshment to think that cht would sanctify my
 hart, & mortify my lusts, if by faith I closed in with him, & I
 desired to accept of him for that end among
 others, that those his enemys that would not that [luk 19 27
 he should raign over me might be brought out &
 slain before him :

6 I desired to renounce my selfe—my right-
 eousnes, dutys, & al the world and giue up my [mat 16 24
 selfe freely, unreservedly, perpetually to be at [phi 4 to 10
 his disposal, to confide onely in his righteousnes
 for my justification, to giue up my selfe to his guidance &
 instruction in the way to heaven, as a schollar to his master
 to infuse truths and principles into me, according
 to the new covenant, that we shal be al taught of [jer 31 34
 god, to resign up my selfe to the wil & law of my [isai 54 13
 soveraigne, to rule me by the word and spirit, to [psal 32 8
 guide me with his eye, and sway his sceptre in me,
 to bring my whole soul to the obedience of Cht, [2 cor 10 4 5
 that I might take his yoke upon me & learne [mat 11 29

of him : to be after his own hart, holy as he is
 1 pet 1 14 15] holy—that he would put his fear into my hart
 jer. 32 40] that I might never depart from him—and I
 act 9 6] would blesse him : my hart said lord wt wouldest
 thou haue me doe, & I wil doe it through grace
 whatever it cost me. I desire to be obedient to al gods com-
 mandmts, to practice all known dutys & excer-
 1 tim 4 7] cise my selfe to godlines, not onely prayer, con-
 ference, reading, but in the flesh-displeasing
 dutys of mortification, selfe examination, meditation, loving
 mine enemies ; & whatever he commands tho
 mat 5 54] never so crosse & contrary to flesh & blood,
 humane interests and carnal reasonings, it is
 1 tim 1 19] my dayly desire & design to hazard al the credit,
 profits, & pleasures of the world rather than make
 heb 12 4] shipwrack of faith and a good conscience, yea
 agt al opposition, tho I should resist unto blood
 in striving agt sin and sinners, yet tis my care
 1 tim 6 12] & prayer that my god wil not leaue me to my
 2 tim 2 3] selfe, but help me to fight a good fight, endure
 hardnes, and hold out agt al encounters to the end.
 7 I desire to make it my dayly busines to
 psal 16 8] set the lord always before mine eyes, and walk
 ps 89 15] as in his presence alone as wel as in company,
 at home as abroad, and to seeme no better to
 2 cor 11 31] others then I would really be, and to approue
 phi 1 10] my hart to god in al my undertakings. I haue
 often desired that though I had but little
 psal 51 6 10] grace, yet that it might be sincere, & saving
 1 cor 3 10 11] —that I might haue truth in the inward parts,
 & might not be deceived in laying my founda-
 tion, & building therupon ; it hath been a soul-humbling hart-
 breaking consideration to hear my selfe commended, & approved
 by the saints, whereas they knew but my out side,
 jer 17 9] & better part, but I was conscious to so much lost-
 wickedness & deceitfulnes, that I often thought if
 my inside were turned outward to the view of others it would
 be an hideous & monstrous sight, and al the world would cry
 shame upon me, & think & judg me not fit to liue, wch hath
 much allayed those ticklings of pride & selfe-conceit, that haue
 sometimes swelled my hart ; my vain-glory & ostentation before

others hath been the burden of my soul, I haue sometimes seriously appealed to the searcher of harts to discover to me & root out of me every root of bitternes, & it hath been a provoking argument to be what I seemed lest I should be belyed & others beguiled, & my soul disappointed in the end :

8 The principal reason why I desired the office of the ministry was bec thereby I should be in a better capacity to doe god more service, and be more useful in and to the church of god, remembering christs charge to peter when he was converted to strengthen others and feed his lambs, this was my aime so far as I knew mine owne hart : I desired to improve what smal talent I had to the glory of god and the good of soules. I have often thought if the lord would but make me instrumental to gain & win one soul to jesus cht, it were worth a world, tho I should spend al my strength, & toyle & wait al my days for that mercy I have been more afraid of my carrying womb and dry breasts, then want of comfortable supplys for my selfe & mine : I haue many a time lyon low in secret for a blessing upon my soul-travel, & desire to spend and be spent to doe good, & could be willing to stoop to the meanest act or office to win a soul, to leave mine owne right in what is any way offensive, or might hinder or harden any soul to forgoe the greatest comfort, to become al things lawful to al men. I matter not what I am counted or called so the worke of cht may goe forward, I should not care if I were loaded with slanders or begged my bread, if it were but my personal trouble, & the gospel suffered not therby, that the interest of christ, the glory of god, & advantage to the church proceeded out of my ruines ; especially I long after the welfare of this my poore flock over wch the holy ghost hath made me overseer. I seek not theirs but them, & tho I be not skilful yet I desire to be faithful, & would rather haue my message entertained then my person honoured, and tho I haue not done that good I ought & might haue done, yet the main bent of my soul hath been rather to please god then

[ps 139 23 24

[heb 12 15

[1 tim 3 1

[luk 22 32

[joh 21 15

[16 17

[mat 25 15

[jam 5 19 20

[hos 9 14

[2 cor 12 15

[1 cor 9 19

[20 21 22

[act 20 28

[gal 1 10

men, & rather to profit men, tho procuring friends, then please them for their favour :

9 I desire to rejoyce and blesse god yt the
 joh 3 27 30] works of christ goes forward, tho I be not any
 way instrumental therin yea tho it be to the
 Mat 6 10] obscuring of my honour and credit, it is my
 dayly prayer that his kingdome might come and
 2 thes 3 1] that the gospel might haue free passage and be
 glorified, that my neighbour ministers and others
 mat 5 14 15] might be succesful, tho the lord shall disowne
 me, that others may be lights set on an hil, tho
 my dim light should be put under a bushel as a punishment :
 that others might season others in doctrine & practice tho I
 should be cast on the dunghil as unsavoury salt, so that might
 be my losse onely not my sin, either in the cause
 exod 52 32] or effect, and I haue some times thought I could
 Rom 9 3] reassume the high & selfe-denying desires of
 Moses and Paul to become as accursed from cht,
 & blotted out of his book (tho not in point of communion
 much lesse union, but in respect of those refreshing privileges
 attending therupon) if possible for the good of the soules of
 others, I know this deceitful hart is apt to beguile me on this
 behalfe, yet I desire it may not, & I hope I haue some likenes
 in sincerity tho not in degree of affection to those holy men
 of god, and could wish with John Baptist that cht
 joh 3 30] might increase tho such a poor wretch as I shall
 decrease, & whatever may be the designs of some
 phi 1 15 18] in preaching the gospel, yet my desire is to rejoyce
 that the gospel is preached and that soules are
 edified, tho they bear away the bel from me and get the repute
 of more excellent preachers yet if it may turn to
 2 cor 13 7] the advantage of the gospel I haue my end : so that
 people may do that wch is honest, I matter not
 if I be counted as a castaway, alas what is my honour in com-
 parison of the glory of the great god. let the king liue, tho I
 dye, let christ reign as king, tho I serve as a
 1 cor 7 22] slave, yea happy am I if I be christ's servant then
 I am free : my hart hath rejoyced and blessed god
 for others holines, gifts, and usefulnes, tho living at a distance
 from them and onely hearing therof; yea my heart is un-
 speakably indeared to that eminent servant of god Mr Baxter

for his high attainments in grace & service to his god, whose praise is in al the churches, tho I haue [2 cor 8 18
no other acquaintance with him then by hearsay
& reading his books :

10 I haue exceedingly longed after & delighted in commu-
nion of saints and loved the image of god in his
people. I desire to prize them as the onely excel- [psal 16 3
lent on earth, and be an inseparable companion to [ps 119 63
them. I more prize a poore, ragged, despised
christian in whom appears any thing of christ then the most
gaudy & glorious gallants in best attire & largest
attendants ; in my eyes a rich & revelling gentle- [psal 15 4
man is but a vile person compared with a poore
praying saint. Such in scripture are called by the names of
bruit creatures, & the most despicable things, as
wash-pot, vessels of dishonour—& therfore I [psal
would rather pity then envy such as are not rich [Rom 9 21
towards god, whose portion is here below ; but [ps 17 14
methinks also a sincere christian is the fairest peece
of the creation, whose inward graces are much set [1 pet 3 4
by, and whose liues are precious in the eyes of [ps 116 15
god, and since the angels themselues are not too [heb 1 14
good to be their ministring spirits, I think I
could performe the meanest offices of loue to the meanest of
them, it hath much broken my hart to think that
our dear saviour washt & wipt his disciples feet, [joh 13 5
and who am I to be admitted to so high an office
as my dear master, surely its rather an advancement then abase-
ment, yea he hath abated our aspiring thoughts with injoyning
such as would be greatest to be servant to the rest : I would
always be in the company of them that fear god that I might
get some good to my soul by soul-raising, grace-exercising,
hart-quickenning dutys & discourses, and a day in such company
is better then a thousand in the tents of wickednes, I desire to
embrace al opportunitys in publick ordinances, & private
exercises for the furthering of my poore soul in the way to
heaven : nor would I limit my loue or complacency to those
who are of the same judgment with my selfe, or who for other
carnal ends may seem to attract it, but those that are of other
judgments, & opinions in lesser points, & circumstantial
things, yea tho in greater if I can see their soules are within

the covenant of grace, & I loue them purely for their relation to cht, tho never like to advantage nor for outward man, nay tho crossing me & covered with many corruptions & infirmities, when the lord helps me to recollect my selfe & turne unto a sober & deliberate frame of spirit :

11 My printipal desire and design in the dutys of gods worship is to converse with god—to haue a hart suitable therunto, & warmed therwith and sometimes I can find my hart wonderfully wrought upon, and excercised in deep expression of godly sorrow for my sin, in strong breathings and pantings after god for suitable supplys, in raised ravishing admiration of his goodnes, and free grace to such a vile wretch and the lord comes in sometimes with the gales of his grace, refreshing my hart, sealing his loue to my soule, & testifying his acceptance of me and audience of my prayers : yea I haue sometimes found visible returnes of prayer, and when I feel such intercourse with god, tis the rejoycing of my hart, and the best feast my soul can tast of, then doth he bring me into his wine-cellar, and there doth he giue me his loues, then doth he help me to renew my covenant by such sacrifices. And there would I spend my life, & am loath to withdraw therfrom, but alas it is but seldom thus with me, many times I come to an ordinance in publick, and dutys in private & secret, but haue a cold, dead, formal, and distracted hart, I can neither mind the work nor excercise grace, I feel little of the quickening presence of god, but yet I am not satisfied at such a time, its my great trouble when god doth hide himself, and tho I be dul & out of frame yet methinks I am not right, theres some hungring & hankering after his gracious presence, tho not such vigorous and violent pantings and endeavours as I could desire : my spirit is off the hinges, and like pharoahs chariot wheels I drive on heavily, and therefore could desire the oyle of gods grace might soften my heart, & facilitate my progress in his ways, that the joy of the lord might be my strength.

12 I desire for ever to be purely nothing in mine owne eyes, that joyne cht may be al in all, I am ignorance itselfe, but he is the wisdom of god : weaknes and he is strength, and I desire his wisdom & strength might be made perfect in my folly & infirmity. When I doe any thing that is good tis he that doth it by me & in me : for without him I can doe nothing, and when I haue done al I can I am an unprofitable servant. I

would take hold of his strength in every work & duty, and desire for ever to acknowledg his grace & assistance in al he hath inabled me to doe, to attribute al to his free-grace, & arrogate nothing to my selfe, if he shame me, staine my pride, & cast contempt on me in any performance, so he humble & unbolt to me this proud hart, get glory to his name, & credit to his ways I hope I can blesse him for it, and look upon it as a gracious providence so my soul receiue advantage, and if at any time he enlarge my hart in any good worke, especially before others, I am jealous of my base deceitful hart lest through a pang of pride & vainglory I should ascribe something to my selfe, and seem to part take with that god who is a jealous god and hath said he wil not giue his glory to another: I find by woeful experience I am exposed unto greater snares and temptations when I haue been enlarged then wn I haue been straitned, even my dutys are occasions of my saddest falts; either for my resting or my glorying therin:

13 I desire to owne god in & blesse god for those outward comforts I injoy who am less than the least of all his mercys, these are sweet and precious for my comfort in this vale of tears. I desire to admire his undeserved loue & favour to me, my relations, & injoyments and great mercys, considering my frequent forfeitures, and fearful ingratitude—but yet I would not for a world be put off with these, but would rather be without those outward comforts, then covenant-mercys, yea I would far rather want those then not haue them in loue, & with a blessing. I have been often jealous lest my hart be stollen away therwith, and sometimes been afraid of being rich, lest I should set my hart upon such moveable & winged trifles, I would willingly honour the lord with my substance, and desire to embrace joyfully any opportunitys of doing good, and would lay out my poor talent in what way my god shal cal for and command it from me, I care not what I giue or spend in the cause of god, and good of soules, and hope I shal be freely content with what condition the lord shal put this poor worm into, whether in poverty or prosperity, good report or bad report, joy or sorrow, so he wil cary me on safely and contentedly to glory, for godlines with contentment is great gaine. it is best for me and mine to be at gods disposal, and I am willing to resign up my selfe to his wil, wch is the best for me, and haue my stubborn wil melted into his, and to

trust him over al, and giue up al my comforts and relations into his hands, who is a faithful and merciful creatour. I desire to look upon them al as but lent me for a time, and would giue them up again unto the lord, as my duty and his due, to sit loose therefrom, using not abusing them, imploying them for his use, not injoying them as my ultimate end, for whom have I in heaven but god, and I have nothing worth the name of good on earth but what hath some tendency to communion with him :

14 It is my dayly care and endeavor to mortify and crucify the lusts of the flesh, to bring under every thought to the obedience of christ, to avoid occasions and appearances of evil, to cut off and cast away sins as near and dear as my right hand or right eye, especially to set my selfe right against the sin of my nature, calling or constitution that doth so easily beset me, and frequently overtake me : I would level my spiritual combats universally agt al sin, and spare no agag or achan, but hate every false way, yet I would lay the strongest batterys against my owne corruptions my darling and dalilah lusts, and comparatively fight neither agt such a great so much as these, I know one sin liued in and allowed wil damn my soul as wel as a thousand, and over. I could shew the greatest antipathy agt, and get the most prevalency, over original lusts, natural concupiscence, this is the spring, head, and root of al my corruptions, I would so far as I know mine owne hart see that wasted and weakened, by al good ways and means, fasting, prayer, watching over my hart, avoiding occasions, and al those peeces of the spiritual armour, and fetch supply out of that panoply, but aboue al to deriue continual vertue from jesus christ, by faith, I would dayly make use of his purging, washing, sanctifying blood, and desire that he would be to me as a refiners fire and as fullers sope, nay tho he should take away my filth and drosse by the spirit of judgment and the spirit of burning, tho he should put me into the furnace of affliction yet I should blesse him if thereby I may be purifyed and made white, I know their vertue enough in christ to dry up the bloody issue of sin, and tho stil it remaines in me, yet I hope it reignes not, and tho it be in me as a prick in my sides to vex me as a tyrant, yet not to haue dominion over me as a lawful soveraigne, tho I am as paul sold under sin, yet I hope not as Ahab, sold my selfe to worke wickednes, tho I commit sin yet I doe not make sin

my worke, constant trade and practice, the law of the spirit of life in christ jesus hath made me free from the law of sin and death, I haue enough in me to humble me yet not to condemne me, because thers no condemnation to ym that are in cht, as I hope I am : and I beleue I shal come off the field as a conquerour at last through jesus christ the captain of my salvation, the lion of the tribe of judah :

15 As the lord helps me to maintain a combate with sin, so that tho it doe sometimes prevail yet it is not ordinarily with the ful consent of my wil, and bent of my hart, but that I make some resistance thro grace : so it doth not ordinarily keep me downe, but the lord raiseth me up agen after my falls and faults and breaketh my hart under the sense therof. Methinks I cannot rest til the guilt of sin be removed off my conscience by the renewed exercise of repentance, and actual application of the blood of christ : it melts my heart most to think of the dishonour of god by sin, and grieving his good spirit, then any outward loss or maintenance, yea I hope more than any shame here or pain of hel hereafter : oh my soul breathes after an establishment by the free and royal spirit—the setting of my broken love and sealing up my soul by the holy spirit to the day of redemption. I have thought sometimes if god did not shine upon my heart with comforts, or restore to me the joy of his salvation yet if he would repair the dishonour his name hath suffered by my sin, and set me upon sure ground, it would much content me : nay such hath been his covenant keeping-love that he hath caused my very sins also to work together for my good, how many times hath he mingled a medicinal potion for my soul out of that bitter and biting poyson, to humble me, take me off my ballances, made me trust my selfe lesse, depend more on god watch more narrowly over my hart. Just and righteous are thy ways o king of saints, how unsearchable are [h]is judgments and ways past finding out—

16 I haue desired to be a mourner in zion, and to grieve for the abominations of the land and place where I liue. My soul hath sometimes wept in secret for the pride and prophanes of wicked men, principally because of gods dishonour, and the destruction of poore soules, the miscariages of professours haue been no smal trouble to me, because therby occasion hath been given to wicked men to blaspheme god and reproach religion ;

I desire freely to forgiue and forget the injurys offered me by the wicked, and hartily pray for their conversion and salvation. The concernmts of the church and interest of christ hath lyen near my hart, I haue been more afraid lest the glory of the land (and the gospel of christ) depart from England then my private damage ; I desire to pray more for the peace of jerusalem and prosperity of zion then any worldly advantage, and loue the cause of christ more then any party ; it hath sadly afflicted me to see god withdraw the power of his converting and quickening grace from his advances, and take this partial desertion as a sad prognostick of his total departure, wch the lord in mercy prevent ; my soul longs to see an universal repentance, and reformation of the land and nation, that wrath and judgmts may rather be timely prevented then justly inflicted, and I resolute by the grace of god within the compasse of my place and calling to prevent the spreading of wickednes, and promote holines, and the power of godlines, wch I am engaged to tho I never took the national covenant. I desire to bring to shame and punishment grosse offenders, and to speak to them in publick and private, to warn them from their evil ways, and pray that god would giue a blessing therunto—

17 I desire to discharge my relative dutys faithfully and conscientiously, as a child I haue humbly desired the lord to help me to be dutiful and obedient to honour and loue parents as instruments of my corporal and spiritual good, to requite their care and cost in what I am able, and think I can never doe enough for them, it hath been the griefe of my soul to griene my godly parents, or to see them grieved with any of their children ; and now I am a father, I desire to dedicate my children to god, and to train them up for god. I am sensible I haue begot them in mine owne image, in a corrupt state, and see they wil be undone without regeneration, therefore my soul breaths after the repairing of gods image in them, and gods embracing of them in a covenant way, and making use of them for his glory, rather then to know they should be princes. I am apt to over-loue them, but their inward deformity by the fal checks my too much dealing on their due proportion and desirable beauty : as a husband my hart is endeared to my loving wife for that glory within, and that unfeigned faith that illustriously shined in her famous progenitors, and I doe beleeeue is in her also, my hart is more

ravished with her inward qualitys then outward excellencys, tho rarely accomplished in both, I am often jealous lest my conjugal loue should degenerate into or be mixed too much with carnal and sensual delight, and beg often it may be spiritualized and my desire is to cary lovingly and faithfully towards her, as a man of knowledge resolving doubts, quickening grace, assisting agt temptations, that we may be mutually helpful in the things of god, as heires together of the grace of life: and as a master I desire to behaue my selfe meekly, humbly, condescendingly to my servants, as my equals in christianity, to giue them that wch is equal and honest; to forbear threatening, to haue them as those in whom I beleue the image of christ is repaired, to giue them liberty for their soules advantage in publick and private and incite them therunto, and my serious prayer and care is they may serue god in serving me, yea rather then me; it is no sual joy to me to haue in my family the covenanted children of covenanted parents, and I desire to be their servant in spirituals, to be helpers of their joy, to answer their doubts, encourage their harts, and further them in the way to heaven, I desire that I and my house may serue god, and would haue none come under my charge but such as haue submitted to the yoke of cht, and that walke in the same way to heaven that I desire to sojourne in:

18 It often troubles me that I begun no sooner in the practice of religion, because I sinned so long against so good a god, and grieved his holy spirit, and dishonoured his name, o what a losse and misse had I that I was so long before I was acquainted with the comforts of grace and holines, I see graceles persons are strangers to tame pleasures, and o what a misery is it that I haue made no more progresse and proficiency in the ways of god, that I am yet a novice in religion, that I make no more hast after god, that I haue improved oppertunitys no better, it costs me many a sad houre and salt tear that I haue such sittings loose and backslidings from god, such a carnal, dead, secure, unbeleeving hart, that yet my state is so darke, and grace so weak and corruptions so strong, that after so long a profession I should be sometimes at such unceartaintys and at so great a losse, that god hath so little glory by me, that I am of so little use in my place, and sometimes fearing lest I be not yet gone beyond the hipocrite, lest I build upon a wrong foundation, lest I fal away to the discredit of

the gospel and discouraging of the weake : Yet notwithstanding al my feares and teares, my ups and downes, my snares and terrours. and al my disconsolate thoughts, I had farre rather be the meanest christian, then the greatest monarch, yea I would rather be in the state wch through grace I hope my soul is in, then set on highest throne, with sceptre in my hand, and al the world at my command, and to be without grace, yea sometimes when I am better satisfied about my state I can never tel how to be sufficiently thankful, yea when I am at looest ebbe I desire to liue by faith and hope for his returne, yea to loue him tho I cannot see him, and am persuaded that he that hath begun a good worke in me wil finish it at last and dare not distrust his care for me in my future sustentation, and perseverance to the end.

19 My hearty desire is to grow in grace and in the knowledg of jesus cht my lord, to increase with al the increases of god, and to adde one grace to another dayly, til I be a perfect man in christ, I would forget those things that are behind, and presse forward after that marke of the high calling of god in christ jesus. I would not be contented with grace received, knowing its but a little in comparison of what I want, and ought to haue. I would humbly beg and breath after more, and use al gods appointed meanes in his ways to obtain more strength of grace, power agt sin, conformity to gods wil, and o that I were holy as he is holy. I desire aboue al things I were more like jesus christ, and after gods owne hart in al things, that my wil were molded into his, and my life squared therafter, I haue cause to pray with the disciples, lord increase my faith, yea with the poore man, lord I belecue help thou mine unbeleefe, o that loue were more inflamed, and ardent, alas its cold and flat, o that the anchor of hope were more sharp and fixed beyond the vayl, ah how dul and dead is it, o that god would unite my hart to feare his name, alas the fear of god is not so constantly freely, ingeniously acted in my soul, o that god would giue me grace to be humble, and then giue me more of his grace, I feel a proud, and selfe-conceited hart, o that my affections were mortified to things below and that I were fixed on things aboue, that where my treasure is my hart might be also. Oh that my hart were more single and sincere, lesse selfish and secure in al my actings, that my judgment were more cleare, conscience more tender, wil more

plyable, affections more tractable, spiritual and regular, and my whole man changed from glory to glory, as by the spirit of the lord. I should look on holines as a great part of my happines, and my increase in fruits of righteousness as the first-fruits of eternal blisse; o what a mercy would it be if I might never sin more, walk close and evenly with my god, and grow up into cht in al things suitably and sensibly, and haue my conversation in heaven, this would be a little heaven on earth, and the proeludium of eternal happines:

20 My soul groanes with the rest of the creation for that full and final redemption of the loue of god, and long to see the second coming of christ to judge the quick and dead, o thats a blessed time, such times of refreshing as shal come from the presence of the lord, when he wil descend with a mighty shout, and with a word shall raise the dead, and gather al his sts together, from the foure winds, and giue them the white stone of perfect absolution, and say come ye blessed when he shal be admired in al them that beleue, and they shal be admitted with triumphant praises into eternal mansions, that where the head is there the members may be also. I desire to comfort my hart wth forethoughts of the glorious appearing of the blessed god, and waiting for his son from heaven, and hope I shal not be afraid and hide my selfe as wicked crying to the rocks and mountains, but to lift up my head, when I see the signes of the son of man appearing, and his returne approaching, because I hope he is my reconciled god in cht, my judge wil be my surety, advocate, and my redeeming-kinsman. I desire to think with joy of the accomplishing of the prophecys and promises proceeding and presaging his second glorious coming, conversion of jews, spreading of the gospel through the world, downefal of anticht, and al the signes in heaven and earth, that the lord my god may come and al his saints with him. My flesh shal rest in hope, and my soul ravished with contemplation of those triumphing hallelujahs the saints wil eccho out upon the first rising of the morning starre, who wil know and cure al his poore despised lambes that haue his mark of grace upon them, they shal shine as stars for ever and ever, then tho mountaines be removed, graues opened, and the sea giue up her dead, tho elements melt with fervent heat, the heavens be dissolved, and rolled together as a scroule, yet in this wil I be confident, the foundation of god standeth sure

and he knoweth who are his, and they that trust in the lord shal be as mount zion that shal never be removed. My weake and wavering hope is that as christ is now precious in my eyes, so I shal find favour in his sight and that he wil not cast off the soul of me poore trembling sinner : My soul longs to be with christ wch is best of al, and I beleeeue that when this earthly house of my tabernacle is dissolved, I haue a building not made with hands, but eternal in the heavens, and for this I groan earnestly for that rich and glorious cloathing : woe is me that I am forced to dwel in meshech and sojourn in this weary wildernes, when shal my soul be set at liberty out of the mouldy cage, that al my sins may passe away, temptations may be removed, and my pressing burdens may never trouble me again, that al my teares may be wiped away, and al joy may be introduced, yt I may with the morning lark mount up and sing, and may be cloathed with the garments of salvation, and remembre my sorrows as the waters that passe away, where my dead distracted unbeleeving hart shal never care, and satan shal never put up his head, and divisions shal not grieue my hart, o when will this vayne of my flesh be broken downe that I might injoy more perfect, immediate and perpetual communion with my god, o come lord iesus come quickly :

Wel were it with me if I had no more corruption then men can take notice of, and woe were it to me if I had no more religion then others know of : neither my goodnes nor naughtines is obvious to the eyes either of good or bad :

I haue been many times hurried with this temptation, that surely men saw some misdemeanours in my cariage, wch begot opposition, at least my indiscretion procured their resistance, but its much taken off by observing that the piety of the present conformist at Coley hath bred him some disturbances from the spirits of mine adversaries :

too things doe exceedingly humble me in the abundance of my enlargements, and the credit god hath given me amongst his people, viz, my corruptions that are so apt to break out and keep me under, and my stupidity and inability to conceiue of the abstruse peeces of learning, or knotty controversys wherin I see others so far excell me, wherin I never yet could attain to any dextority, wch doth much abase me in mine owne eyes : especially when I hear others discourse so nicely upon any subjects, and myselfe can speak so little to purpose :

A RELATION OF the most considerable passages of my life from my infancy hitherto, wch I doe upon these accounts,

1 to lay open more carefully and convincingly my posture and gestures that what I doe amisse may lye upon me as a burden, and guilt may not be charged upon me, and goe along with me to the graue, yea that my bones may not be ful of the sins of my youth, nor yet be accused [job 20 11] by satan, or accursed by god in old age, or judgment [isai 65 20] having obtained a pardon of them in the blood of christ, before my departure hence :

2 to inferre a good caution from the by-past for the remaining part of my life, that where I haue seen danger of a shipwreck I may obserue such rocks, and quicksands and charge mine owne hart with more jealousy and watchfulnes, and make a covenant with my senses, members, facultys, and know satans devices, and where my strength and weaknes lyes : o what a helpful improuement may former experiences proue to future closewalking :

3 to review by-past providences as a motiue to thankfulnes, that wherever I haue discovered any special appearances of god upon my hart or in my life, by preventing or priuiledging mercys, I may owne and honour god therin, and for them, I would not be the graue of enjoyments but would ingage my life to fruitfulness and desire god would inlarge my hart in suitable thankfulnes, my mercys ought to be a spurre to more faithful duty :

4 to compare my past and present state and obserue my proficiency in christianity, to see whether I be better this year then the last, whether grace be stronger, corruptions weaker, my hart more soft, conscience more tender, wil more bowed, rectified, resolved, and my life more reformed, wch may as I find matters increase, godly sorrow, holy joy, jealousy, thankfulnes,—oh what good might I get if thus god helps me to number my days and so put me upon applying my hart to wisdom—

This poore miserable creature was born in little Leaver of gracious and religious parents, [Richard and Alice Heywood] and was baptized at Bolton in Lancashire march 15 anno domini 1629, at wch time the bishops were in the height of their domineering government, and yet I was not signed with that ceremony of the crosse in baptisme: tho by

the help of god I shal not be ashamed of the [Rom 1 16]
 gospel, yea I desire to glory in the crosse of cht; [gal 6 14]
 it rejoyceth me to review the great number of [isai 8 2]
 faithful witnesses that ther was at my admission
 into infant church-membership, who prayed for me, and into
 whose number I was immediatly entertained, since the place
 hath been long famous for glorious professors of the gospel, and
 powerful preachers, I take it as one of the great mercys of my
 life that my nativity was in goshen under the
 starre of jacob's special influence, under the [numb 24 17]
 sanctifying showers of grace, nor doe I think
 that wch passed upon me in infancy was an empty ceremony or
 bare formality, but ful of efficacy already, for when the spirit
 begun to stirre in my hart baptisme begun to wake, and it hath
 abundantly satisfied me at the celebrating of that ordinance
 of baptisme that I was partaker of the same, for substance—

My father hath traded in the ways of god from his youth,
 being first wrought upon by that useful instrument by whom
 god did so much good to soules in those parts, Mr Hubbert at
 Cockey, if I mistake not,—my grandfather, [Oliver Heywood]
 was a man of singular and admirable attainments in religion,
 as I haue often heard, especially considering his time and stand-
 ing, being converted when he was ancient, at a sermon preached
 at a Bury faire by Mr Pagit, and afterwards followed and em-
 braced him as his spiritual father whiles he lived, as Mr Pagit
 lately told me, this is the more observable because
 god called at the eleventh howre, and therin [mat 20 *]
 shewed his power and prerogative royal for an
 encouragement: al things are possible with god,
 who pluckt him as a brand out of the fire and [zach 3 2]
 changed his æthiopian hiew, after a threescore [jer 13 23]
 yeares course in carnality, vanity and formality,
 this resurrection of dry bones in his soul-affaires, [ezek 37 *]
 might be a type of the restitution of our poore
 family already graciously accomplished; after his conversion
 he was much renowned for zeal, tendernes, meeknes, self-
 denyal loue and humility, and increased to a considerable pitch
 in grace in his declining age, he used to spend much time in
 secret dutys, and when he hath been longer then ordinary and
 called upon about any necessary occasion he said you haue done
 me a worse turne then you are aware of in robbing me of my god—

After him was I called and named by the women. [luk 1 59
that stood by at my birth, whose prayers to god
were for a like disposition in me as in my worthy and godly
ancestour I think imposing of names may be of singular use
for our imitation of their vertues, I desire and hope their
prayers may be answered that I may haue a double portion of
his spirit, this would be a worthy portion, and far better to me
then any other patrimony; I more rejoyce in godly and
gracious prædecessours then rich, potent, and honourable, and
tho I am the least in my fathers house, and that
the meanest in the land yet I know he sees not [1 sam 16 7
as man sees, and nothing can obstruct the cause
of free-grace, he takes an Abel, shem, Isaac, jacob, joseph,
david Ephraim, &c tho blessed be his name he hath not left
the rest under black brand of rejection, but given good grounds
of hope for the rest also

But tho my parents were godly yet my birth
and my nativity was in sin, and so was my con- [psal 51 5
ception, for they were instruments to bring me
into the world not as saints but as man and woman,
not after gods but their owne image, not as [gen 5 3
children of god by adoption, and regeneration,
but of Adam by natural generation, in wch
respect my father was an Amorite and mother an [ezek 16 3
Hittite therby I am by nature a child of wrath, [eph 2 3
a limb of satan, exposed to shame and ruine
despoiled of gods image, having satans superscription, and guilt
with propensity to sin, and contrariety to good incorporated
in my primitiue constitution; and that too too fruitful root
begun to sprout in infancy, I cannot remember the time or
age, state or place wherein I was free from sin or perpetrating
therof, what peevishnes, untowardnes, stubbornes doe I see in
mine wch is a glasse to represent my frame when of their age.
I remember how proud I was of any little coveted excellency,
how fond I was of trifles, how backward to good excercises,
how forward to sinful practices, how tractable to follow bad
examples. I may say yt childhood and youth are vanity, yea
and next akin to brutish stupidity, and Atheistical blasphemy,
we are borne and liue long even like the wild asses colt, the
time was when with children in playing I vented my selfe in
many barbarous ways, yea undoubted oathes, and when one of

my sisters found fault with me, I replied I had not found so much as a neighbour child with whom I used to play, so foolish was I and ignorant even as a beast before god, and since our first parents aspired to be as gods we al became as beasts that perish,—when I was a child I spake as a child, yea rather like a devil incarnate, oh the desperate wickednes of my deceitful hart

I haue observed from my childhood and youth my natural constitution exceedingly inclined to lust, which hath discovered itselfe betimes, and many times impetuously assoulted me both waking and sleeping, occasions, and temptations backt with strong sollicitations haue been so violent upon me, that I look upon it as a miraculous mercy, that god hath not left me to stain my profession, and be a perpetual blot to my selfe and friends by some notorious act of prodigious uncleanes, oh what experience haue I of preventing grace on that behalfe, and tho I haue prayed thrice yea many a time to be delivered from this thorne in the flesh and messenger of satan yet gods answer hath been a sufficiency of grace for remission, prevention and reconciliation. I see tis gods wisdome thus to exercise me, which hath many a time procured a sad hart, and many a salt teare, it is my griefe and I must bear it, nay tis very good that my faith and patience should thus be exercised, and spiritual combats thus maintained, and tho I may take much paines in mortifying dutys to crucify the flesh and beat downe my body, yet for ought I see I must cary it about me with sadnes to my graue. My individual constitution much leads me to that corruption, yet can I not altogather charge it upon that lest therby I should reflect upon my maker: god forbid that I should say to him that made me, why hast thou made me thus, there no cause to accuse the righteous judg of al the earth, for he doth not in framing our natures necessitate any to sin, my owne corrupt hart is the principal cause, it was an unadvised act in Origen to dismember himselfe, to avoid fornication, or the philosopher in putting out his eyes lest he should behold vanity god appoints other meanes to overcome sin.

My prudent and provident parents much prevented the out-breakings of this body of sin and lopt off by seasonable discipline, and renewed instructions the extravagant branches of exorbitant lusts, and I was generally kept by loue or awe in a

suitable conformity of visible civility and sanctity, so that, I blesse god evil practices tho now and then putting forth themselves were not habituated in me through custome, wch might haue proved destructive to my soul, and more difficult to conquer; tho I cannot now, nor ever could blesse myselfe as needing no repentance, I haue a corrupt nature, and treacherous hart, from wch unles I be changed by grace, I cannot expect salvation,—on wch behalfe tho some can make punctual and particular discoverys of the method, manner, time and meanes of their regeneration, yet for my owne part I cannot giue any such account of circumstances therabout, tho I am fully satisfyed the lord hath been at worke with my soul, by many stirrings of the spirit of bondage, both in childhood and afterwards,—many a time haue I got alone and been distressed, and then I haue fallen off agen to loosnes and carelesnes, but being awakened many a time after backslidings, I haue been so perplexed in spirit, I haue walked in the fields and sought where to weep, being ready to roare out in the bitterness of my soul, keeping up usually secret prayer and other dutys, but when the worke was wrought to a moneth or year I cannot tel, or whether it was not of a long time after that,—that wch hath put me to a sad stand in my selfe-examining worke, hath been lest al those shakings, should be onely the fruit of education, and common workings of the spirit, but the experience of some others in the like condition, and the conclusion of Mr Baxter in that case hath much stayed my hart, that god doth often make use of a religious education by natural parents as a meanes of first begetting converting grace yea he concludes if parents were faithful and skilful in those relative dutys, that god would owne that worke to so great an end, and that publick preaching of the word should be the more usual meanes of confirmation then conversion—

I doe with thankfulnes to god remember, that many a time my dear mother did zealously and familiarly presse upon me truths of the greatest concernment, as the preciousnes of the soul, the misery of man by nature, the necessity of conversion, the brevity of life, and importance of eternity &c: She had the more oppertunity to familiarise these things to me, because she used to take me along with her to hear Mr Horrocks at Dean, Mr Harrison at Walmesly, Mr Johnson at Ellinborough, and sometimes to goe to Denton to hear Mr Angier, and upon

lords days and other occasions I was usually her attendant abroad, and then she took much paines with me in helping me out with what I had written, the benefit wherof I haue found many ways since,—I confesse I tooke much delight in waiting upon her abroad, but what my ends were I cannot tel, yet this I beleeeue, that god disposed of it for much good to my poore soul, yea I am sometimes thinking it may be god made that time a time of loue, and that there might be some seeds of grace then in my hart wch sprouted out afterwards upon occasion, my secret troubles were greater then any in the world knew of, I think it was the devils policy to cause me to keep my troubles to my selfe, that he might better wear them out, and that my soules birth might proue abortiue; but god abundant grace, that prevented me with his blessings of goodness, and sought me, before I thought of him, hath also followed his works, and many times seconded and revived convictions in my hart to much advantage, how often haue I thought my state in some respects to be worse then that of birds and beasts, trees or stones, because by sin I am subject to eternal misery, wch they are not capable, sometimes I durst not pray, lest I should take gods name in vaine, and thus by fits I had my inward troubles, feares and doubts,—

When I was about 14 yeares of age I was entertained into the society of some godly christians, we were aboue 20 yong men and others, who joyned together by the instigation of an ancient godly widow woman, and propounded necessary questions and held up a conference every fourtnight and prayed our course about, where I was (tho being yong and raw) some times excercised, this was maintained a considerable time in winter nights. I was much afraid lest it should come to the cares of my schoole fellows and I should be derided for it, how like was I to Nicodemus therin, yet better to doe so, then not come to cht at al, a night disciple may proue a noone-day professor: I had much incouragement in those undertakings from my dear parents and others, yet not without discouragement from abroad, but the most, and worst was in my selfe lest I had built without a foundation, and lest my profession should vanish for want of a right principle of grace to feed and maintain it: yet god bore up my hart and brought me through some difficultys, and temptations wch I had from some of my schoolefellows that were wild and rude and in danger to haue perverted and subverted my poore soule;

about that time I received the lords supper at Bolton, and thought I felt some suitable qualifications for and powerful impressions in my hart, by that precious ordinance, tho I confesse I was not prepared according to that exactnes required in worthy communicants, and haue cause to be humbled: I had always a very reverent esteem of the ministry, and from my infancy a great desire of that office, yea such were my high thoughts of those in that function that I could scarce beleue any of them could be bad but that they should al be saved. When I was a little child I delighted in imitating preachers in acting that part amongst my playfellows, wch being observed by my parents with other passages inclined them to dedicate me to the worke of the lord in that service; when a gracious old woman observed that in reading I had a strong voyce, she would aske me if I would be a preacher, my answer was, yes if I might be a good one. I must confesse, since I had any understanding at al as I haue held them in singular loue and honour that haue been godly ministers, so I haue accounted them wretched burdens of the earth, and the worst of al men, who haue been prophane in that office, and I am now more confirmed therin, that a wicked preacher is as the taylor of al rational creatures, and doth most hurt among men, and shal haue the greatest torments among damned spirits, eo deteriores et unferiores, quaiso meliores et feliciores esse debent:

My dear parents trained me up at schoole tho not very young, and I was through dulnes or negligence, long in learning my letters, which was a discouragement to masters and parents, yet after I came to learn of old Mr Rathband (that reverent and eminent man of god then silenced by the bishops) god helped me to make considerable progresse and proficiency, and tho I was set back at first for the better regulating of my reading english, (in wch I had been but ill taught) yet afterwards I was set a good step forward with those aboue me, wch stirred up greater endeavours in me. In al my learning at schoole I found that my capacity was better then my memory, and yet both something dul and slow, yet if once a thing  had been imprinted in my mind, my memory was tenacious, and loath to part with it of a long time, yet I find an apparent difference of my selfe since I came to maturity, for I can better get a thing now into my mind then keep it there, it quickly slips from me, whence that should proceed I

know not, except the variety of objects now draw my thoughts into many channels, whence they were formerly intently running in one current upon acts and objects of the same kind : but to say truth, I haue found my parts haue been very weake, and my natural facultys exceeding slender, not capable of any sublime and elevated learning ; I haue often wondered what the design of god might be in casting me upon ways of preparation for the ministry, whence I am conscious of more dulnes and weaknes in my intellectuals then I think most are ; there are thousands that haue abundantly more natiue ingenuity passed by and not put into these ways of doing god service, who would haue been more eminently useful in their places especially this office, but I see god is a wise and free agent, and goes beyond our apprehensions, he lookes not as man lookes, his thoughts are not as our thoughts, his design is sometimes to crosse the common road of his ordinary dispensations, that it may the more remarkably appear the work is wrought by god and not by man : I haue sometimes wondered that I was never stopped by masters, examiner and parents in that cause, upon the discovery of my natural weaknes and unfitness for that worke, for none was more unlikely to make any prooffe in that calling then I, tho my desire was so much caryed out unto that great imployment (whatever my ends were the lord knows, but I haue cause to fear they were mostly selfish) that I used my utmost care to haue my weaknes covered, and that I might not be detected, and so diverted to some other calling wch I could never indure to think of, nor indeed was I very fit for neither, in many respects ; I see now my god designed me to greater workes and higher ends then worldly workes and cumbring trades, to which my mind was always much averse, also unexperienced—

I was much retarded in my learning by change of schooles and variety of masters, and negligence of some of them, and sometimes taking off, at last lighting upon an eminent schollar, and skilful teacher, one Mr Rudal, I was by gods blessing upon his endeavours in a short time in some measure forwarding and fitting for the university, and I profited more in one year there then in four elsewhere, as I sensibly discerned—wherin I cannot but acknowledg the lords goodnes to me, that he should be instrumental for teaching me good humane litterature who had little else of any worth in him, that I should be kept from

youthful vanities where bad examples were presented from superiours and equals, there being many great mens sons whose extravagant spirits then were working and since haue too too sadly verified that dreadful scripture of the paucity of rich men that are saved, and not many noble, are called—I looke upon it as one observable passage in my life, that I should in any degree suck the juice of authors I read, and masters that taught me, without the woeful contagion of my soul by those pestilent vanities I haue seen in both :

When I was about 18 yeares of age in the year 1647 I went up to Cambridg, and was placed in Trinity Colledge where Dr Hill being then master, my father was advised by him and one that waited on him (one Mr Birchall a good friend of my fathers) to admit me under Mr Akehurst, who then was a flourishing instrument, and was lookt upon as most pious and laborious in al the colledge, tho since [I hear he is he hath grievously apostatized, and at this day reduced and is is a common quaker, as I am informed, unles a sober phisician in Surry lately reduced. But then I must confesse he was careful of me, inquired of me what company I was acquainted with, sometimes read lectures to me, prayed with me in his chamber every night, and had sometimes about 30 pupils, and as I thought was a gracious savoury christian, tho I haue often taken notice of his inconstancy, and being singular in differing from graue and sober divines, and pride wch was too visible in apparel, gesture, and outward tokens therof ; this I speak not to despise or disparage any, much lesse my superiours, and instruments of good to me, but to take warning, and magnify discriminating grace, that I may be thankful and jealous over mine owne hart, for if such cedars fal what shal become of such a shrub as I am :

When my dear and honoured father left me at Cambridg, he writ downe some serious and graue instructions wch he left with me, besides those many others wch he and my affectionate mother had frequently inculcated in their savoury discourses and conferences, and they were such as these,

1 my son, labour aboue al things to make your peace with god by humbling your soul evening and morning and oftner before him, yt you may know god hath begun a good worke of grace in your hart ; 2 be very frequent in reading the scriptures with knowledg and understanding, that you may be a good

scribe, armed agt temptations, and able to convince gainsayers ; 3 labour to get every day some sanctified thoughts, and spiritual meditations, wch is a heavenly life and walking with god, and write them in a booke and title it the meditations of my youth, 4 take short notes of every sermon, and write some faire over for your loving mother, 5 often remember how short and precious your time is, and yt upon it depends eternity : 6 keep a mean, neither be too solitary, lest you be melancholy, nor too much desire company lest you be drawn aside, and aboue al take heed of bad company, and seek out for good :

these rules I had often an eye upon, and tho I confesse I fel farre short in obedierce therto, yet for the outward part therof I endeavoured to practice accordingly having writ downe such meditations of mine owne, and sermon notes wch I tooke after that precious instrument Mr Hammond who preacht at gyles church, and sent some (that I writ faire over from that text about the strait gate in luk 13 24,) downe to my friends in the country,—I must confesse my hart was many a time very much affected under the ordinances there, and I cannot but with thankfulness acknowledge him a profitable instrument for much good to my soul, tho the worke might be wrought before, yet I am sure then it was much revived, cleared, and many mistakes removed, oh with wt a frame of spirit haue I come from that place, I usually met with a suitable searching word, that warmed my hart, and I met with some ingenious and gracious  schollars with whom I had intimate familiarity, and was much furthered by them in the ways of god. I looke upon it as an admirable mercy of god that I was preserved from those wicked or idle companions that might haue prevailed for the utter undoing of my soul and body, for my nature was too too flexible, and hart inclinable to sin and vanity, tho I haue cause to lament my losse of time there, wch hath been an harvest for laying up treasures of humane and divine knowledge that I might haue as a good householder brought out things new and old for storing and others soules, had I been as careful as I might and ought, yet its a mercy I lost not but got something to my soul there for I haue observed many persons very hopeful and towardly at their first arrival there that like Naomi went away empty of goodnes, and instructed in artificial contrivances of wickednes, that haue been poysoned themselues

and haue proved a pest and offence to the church, and haue been indeed what the oratour charged Paul with falsly and causelesly, pestilent fellow ! some haue I seen by degrees neglecting their studys, and in time growing deboist in practice, others foolishly haunting erroneous company and turning either scepticks or erraticks from wholsome truths, both sorts planted a noble vine under the tuition of godly parents, afterwards becoming degenerate plants of a strange vine, tho others haue also been planted in the house of god and at length proved pillars in the temple, and glorious instruments of much good : among whom not a meane instance I had experience of in too brothers both my companions ; the one turning quaker and a licentious creature at this day, the other a precious minister, and useful instrument, tho both hopeful, yet the latter and junior I had many a time comfortable comunion with who feared god aboue many, and tho of a different apprehension in point of discipline, yet of a moderate spirit, and precious in the sight of god and much indeared to me—

There also I received the lords supper in the chappel, and found (as I thought) much advantage to my soul, tho it may be I was not prepared according to the purification of the sanctuary : My design was to lighten my fathers burden of maintaining me, (living in the comfortable degree of a pensioner) by endeavouring to get a schollarship, but I was prevented that year by a sore and grievous sicknes, a strong and long continuing fever, wch I made ful account would haue put an end to my days. My tutour was very careful of me and provided physick, and a nurse to attend me, tho costly, whence another schollar at the same time dyed, as was thought for want of care about him, in that desperate disease my sad thoughts of my state (being yet uncartaine) put me upon desiring a reprieue, and I begged that god would restore me, that I might be serviceable to god, and I solemnely promised with the help of grace if god would recover me to devote and dedicate my selfe to the worke of the ministry if god gaue me oppertunity, wherin I hope I could in sincerity say my principal desire and design was the glory of god in winning of soules to jesus cht, this serious vow I haue desired frequently to review, and performe, I cannot free my hart from selfishnes and vainglory but if it doe not wofully deceiue me this was in the bottome : god was pleased in too moneths time to recover me, and tho I had sent to my friends

in the country to signify my condition, yet by miscariage of letters they heard not of my sicknes til they heard of my recovery, wherein I observed a providence for the preventing of my indulgent mothers sorrow, and after that, I had not the oppertunity of standing for a place wch with the accession of charges for maintaining my brother also, was a burden to my fathers purse, and a trouble unto me, yet we were both resident in the colledge til we tooke the degree of batchelour of arts :

All that time I was in the university my heart was much deadned to and in philosophical studys, nor could I as I desired apply my mind so close to humane literature, tho I blame my selfe for it, for I prize learning aboue al sublunary excellencys, and I might haue been more useful had I improved my time better therin, but my time and thoughts were most imployed in practical divinity, and experimental truths were most vital and vivifical to my soul. I preferred Perkins, Bolton, Preston, Sibs far above Aristotle, Plato, Magyrue, and Wendreton tho I despise no laborious authors in these inferiour subservient studys.

When I was to come downe and leaue the Colledg my tutour asked me if I would teach country people, my answer and then resolution was to goe liue a while with some godly auncient minister in the country, and make approaches to that weighty calling by degrees. I continued at my fathers house about halfe a year and durst not meddle with that weighty worke, that scripture being soundly set home upon my hart, who is sufficient for these things, and the charge of soules being so formidable an imployment, and a miscariage therin being so easy, and so dreadful: but unawares I was intangled in a preaching worke, for visiting some far beyond Preston, where I had the oppertunity of the secrecy and obscurity of the place to make an essay in that uncouth worke, I begun to appear in publick, and continued it with some other friends in Craven, both at Carleton, and at Skipton, and at my returne home I found too ancient godly men come from this place in Yorkshire, waiting for me at Bolton, and having obtained liberty from my father for a days pains at Coley, I came along with them, where after my worke beyond and contrary to my expectation they treated with me for a settlement in the place, but I durst not meddle with that both because of my owne rawnes and insufficiency, and because my father had not been

consulted with at whom I durst not ingage, as also because way was made for my living in Mr Angiers house, to which ther was a free consent on al hands, and a great desire in my selfe, rather then any other course : But I know not by what strong hand I was induced to promise my paines another day at Coley, tho I missed the day and took a journey into Wales, and was absent three or foure lords days, and most concluding I would care no more sought for another man, and pickt upon one Mr Hargreaues who preacht too days here and was by the generality wel approved of, and almost closed with, onely those godly friends of mine expecting my coming to performe my promise, held off, and durst not appear for him, at last I came, and was very glad there was hopes of my dismissal from them, but such and so many and strange were the providences about it that I durst not, but take it a little more into consideration yea and treat with them about my settlemt & at last condescended, being induced therunto by the concurrence of many signal providences, as that the harts and prayers of the best people should so much incline towards me, having some days sought god about it and receiving incouragement therin, the greatnes of the congregation, and their diligent intensiue attendance on ordinances, whom I saw scattered as sheep having no shepherd, and my hart compassionated them, tho I knew I was an unfit person to be their pastour, the absence of the other man disappointing them yt day he had promised to come, wherby I had free liberty for preaching, the multitude that flockt up to shew their free consent and cal of me, the councel of those I lookt upon as my best friends, and my owne inclination at least to gratify them for a while in that depth of winter, in wch they were likely to wander abroad. Yet my ful resolution was that when that halfeyear was expired to be at liberty and remove. But tho I so purposed yet god hath disposed otherwise of me, for tis near ten yeares that I haue continued here, tho at my first coming my design was not to settle at al, or at least not to stay a year,—I was ingaged to this place at Halifax about Novemb 26 or therabouts in the year 1650 wher the heads of the congregation met me,—

I looke upon my first coming to Coley as a considerable epocha, and juncture in my life, about wch much of gods hand was seen, for there were some obstructions in my way of settling, and many precious effects of my settlement both to

my selfe and others,—indeed ther were some blocks laid in the way, partly from my owne unwillingnes to undertake the worke, especially in this place, my parents unwillingnes that I should be at such a distance from them, Mr Tilsleys vehement dissuasion therefrom, and persuasion to close with Haughton chappel (from whence Mr Horrocks was lately gone to heaven) with great promises of what he would doe for me there,—and divers the like impediments wch was afterwards discerned to conspire for my joyning here as god disposed, and we saw since that this closure was good for us al, partly the preventing of another coming to the place who afterwards made but il proofs, partly for good to mine owne soul who had the help of some ancient christians, but especially my coming hither was to the better in respect of the fruits of my labours, and I haue no reason to repent or be troubled (unles it be for my unadvised entring on this great worke) since it hath proued for the saving of many soules aliue, the lines fel to me in a pleasant place, and I haue been abundantly satisfyed in this corner of the lords harvest allotted to me, tho there are many richer, and larger, and holier, yet it hath been most suitable to me and I to it, and I may look on it as my joy and my crowne, and blesse god that I haue not run in vain, or laboured in vaine ;

the place of my habitation almost foure yeares togather was at Landimar, a family in every respect as fit for me, as any I could haue met with, for the head and master of the house (tho very kind and courteous to me) was as the epitome of carnality, worldlines, and carelesnes, who became a notable schoole, booke and occasional teacher to me in the then infancy of my ministry, in conversing with whom I got much insight into and was wel furnisht for answering those carnal pleas and cavils of misguided soules, since otherwise I had been unacquainted with their objections, because my education, and former conversation had afforded me little experience in these cases, and besides it gaue me occasion to pity and pray for his precious soul, seeing the woeful blindnes and wretchednes therof, and tho god did not answer me in that (being at the writing herof newly taken away to his long [April 26 1660 home without any evidences of repentance) yet he hath returned an answer for others and may doe for his posterity in after times. But besides that accidental advantage I had also singular help in the society of some precious,

humble, gracious-christians that I found in the family, especially a servant, a good old disciple (John Woodhead now long since gone to heaven) who in conference, and otherways did adde something to me, with whom I haue taken sweet counsell, walked constantly to publick ordinances togather, prayed and wept in private, and sitten togather many a night for mutual advantage : besides divers other precious ancient christians in the congregation whose soules were dear to me, and breathed their last with endeared thoughts of me, whom I frequently remember with sorrow for my losse, and joy for their gaine, yet herin I haue observed a special hand of gods wisdom and providence, that while I was yong and tender and stood in greatest need of such companions I injoyed their communion, but when he had further trained me up with them to higher proficiency, he housed them with himselfe, tho yet I need them being exceeding weake and poore, but it was my sin that thrust them away, either in not improving them, or leaning too much upon them ; But surely it was a weakening of my strength in the way, yea the removal of such gray headed christians was a shaking the foundations of the congregation, and when such pillars are removed what can such poore creatures doe ? our god liues, there our hope, and blessed be our rock, and protectour

My first apprenticeship of almost seven yeares I passed on very quietly and comfortably without any disturbance, and with as much incouragement in some regards as my hart desired, while the blossome was budding it was faire sunshine, and calme weather, but wñ I came to some maturity (at least when I could better bear and abide it) I found many a bitter blast, and nipping frost, the lord warded off the malevolent tongues and hands of men that they did not assault me, not a dog did moue his tongue agt me, that I know of, and indeed they had not that occasion, for while I but preached the word, the sharpest passages, being onely in general, did not much exasperate, however they did not shew their teeth as since they haue,—the worst and wickedest did not expresse much opposition to me, tho I doe not therfore judge my selfe as better deserving respect then other godly ministers, oh no, I am the most unworthy of the tribe of Levi, yet few haue had so large a share of comfort, because it may be god saw I needed more incouragement being weaker then others, and that a little opposition would discompose my spirit, and hinder my progresse,

therfore he spared me as a man doth his tender child, he gaue me a quiet harvest for my laying in, and laying out, for he knows our frame, and considers how disadvantageous it is sowing in a storme, he stilled the raging of the sea and tumult of the people, and gaiue me liberty to muster and prepare for further service, to rig my ship for stormes, to fortify my selfe by degrees and lay in ammunition and provision for a siege, that my forehead might become flint and brow brasse agt the warfare of iniquity, oh that I had got that wisdome and courage in the day of preparation that I might haue stood up, and held out more comfortably, and victoriously in a day of tryal, truly I might haue been ful of power by the [mic 3 8 spirit of the lord, and of judgmt and of might, for this great worke :

Thus I continued in a quiet and uninterrupted studying privately and preaching publickly about too yeares before I was ordained, in wch time I did not look upon my selfe as a minister in office, but a probationer and candidate for the ministry and could not goe on with that comfort and confidence that since I haue done,

56. I did therfore addresse my selfe to the second classic in Lancashire, convening then at Bury in my natieue county, and was there ordained presbiter August 4th 1652 : divers reverend ministers being of that association, wherof some are living and others are fallen asleep, especially those too ministers (at that time) at Bury Mr Ault and Mr furnace, the latter dying shortly after, the other since : I confesse I had many sad thoughts and feares about that time of my ordination, not so much in respect of the temporary excercises required as preparatory therunto, but principally my great insufficiency for that high and holy calling. Such an impression it had then upon me, (tho I knew not the tithe of the dutys and difficultys therof then yt I haue felt since) that I had been totally deterred and discouraged therefrom, had not the outward and inward call from heaven, the concernments of gods glory and churches necessity, the intentions of my parents, the convictions of my conscience, and dedicating my selfe to god by former vows, and present putting my hand to the plow, prevailed with me, and pressed me to the service : And now I am entred into the great worke woe be to me if I preach not the gospel, yet if I doe it willingly I haue a reward, if not a dispensation of the gospel is committed to me,

My ordination was solemnly caryed on with fasting and prayer, it was a great assembly, some of my owne charge being present therat, and witnesses therof, god was pleased to cary me comfortably through the excercises of that day, mightily to enlarge the harts of his people in prayer, and graciously to afford assistance to al that were imployed in the worke of the day. Mr Tilsley excellently and profitably giving the exhortation : there were many teares powred forth that day—partly in thankfulnes for returnes of prayer, partly for further increase of grace, great importunity and enlargement in petitioning a blessing upon that days worke, wherin god was pleased abundantly to giue a pledg and preludium of future and further succeſſe, I was persuaded god had a design to giue, because he stirred up his people so earnestly to aske, and tis not in vain to wait on god :

It hath been often much satisfaction to my spirit in the midst of my troubles to review my regular entrance into the ministry. I had the unanimous cal and consent of the people manifested by imposition of hands and names for election, and four ancient men sent as delegates to represent the whole, accompanying me thither, wher by fasting and prayer, and imposition of hands, I was set apart to this great office ; one of them that went along with me, being within a week after his return home struck with a sicknes unto death, told me near his end, that the manner of carrying on that work was so satisfying to him yt tho he had some scruples before yet it was a meanes to convince him that it was indeed the way of god, in wch persuasion he dyed, wch is something considerable, being so gracious a man in the account of al, as Anthony Wilson was, and so ancient a christian : yea and I must confesse, I haue found abundantly more assistance in my ministerial dutys since then I did before, the lord having borne up my hart with more comfort, confidence, courage, and enlargemt, yea and hath made my labours more profitable and successful, often beyond expectation, for altho I cannot cal to mind that any one soul was clearly brought over to jesus christ by my meanes before that time, yet now I have many eminent and apparent seales of my ministry in their unquestionable saving, yea some that god made use of me to work upon did persevere in the zealous profession and practice of religion til death, and are now I am persuaded triumphing with god in glory, besides a considerable number that are alieue and actiue in the ways of god :

After I had continued here a considerable time my necessities within and without put me on seeking a suitable yokefellow, and god's providence directed my cause to divers, and then stopped me in my progress, many times had I good hopes and was sometimes near a conjugal relation, and again disappointed by some strange meanes or other, wch was no smal trouble to me, yet was instrumental of much good to me, to humble my hart and send me more frequently and ardently to the throne of grace, I was often afraid of missing my way and as often begged direction, pleading that promise that god will teach the humble his ways, and the meek he wil guide in judgment. I desired not to follow mine own fancy but god's counsel such observable providences as I observed about these things at this time did mightily prevail upon me to wean me from the world, and set my hart on heaven, I aimed at many things that I could not accomplish which broke me into a moderation of affection (tho with much difficulty) after any created excellencys,—yea I haue been convinced therby of the deceit of strong impressions and persuasions that such things should come to passe, even upon paying which the event disproves, and therby I see plainly god leaves himselfe the liberty for time and way, tho he wil and doth giue always such a returne as is best for us I may say abundantly better than the particular cases I propounded :

Then the lord struck me with a grievous fit of sicknes, living with my owne dear brother at godly, from whence I made full account I must haue taken my flight into eternity, it was the third time I had been visited with a strong fever, august 1654, then and there had I the sentence of death passed upon me, and despaired of life with al that saw me, I was violently surprised with strong pain and sicknes in the publik ordinances, and was compelled abruptly to break off in the forenoone, and was with very much difficulty got home, the disease increased apace, and quickly came up to its height, and begot in me such tormenting pains, with a bitter agony in my soul, that I feared being overwhelmed by gods frownings and satans buffettings in that weak and weary condition, yet in the midst of my sad and drooping thoghts divine comforts did delight my soul, and though I had clear tasts of divine loue, my soul desired death rather then life, or rather a better life by meanes of natural death, o what would I haue given that I might haue

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sinned no more, but haue departed into that blessed and blisful communion with god of wch my soul had a little transient tast, I was loath to be turned into the world agen. Yet I was freely willing to submit to the disposing wil of my good god, and it seemes he had yet some more worke for me to doe, and he did recover me, and after three weeks sicknes did send me again into the great congregation, to speak of al the wonderful things he had done for my soul. I lookt upon my selfe as a brand pluckt out of the fire, the lord in that time much endeared my dear people to me, and me to them, and prepared me for further usefulness in this place, and I plainly see a more then ordinary design of god therin, for I haue had a far greater harvest of soules then ever I had seen before. Tho I was sick nigh unto death yet god had mercy on [phi 2 27 me, and many in and with me, for had I dyed then little of my work had been done in comparison of what hath been since accomplished: I cannot say but god had done some good by me before but the most hath been done since, he loues to cast downe first and then lift up, to diminish and then multiply, to bring to the graue and say returne, and brings therwith a traine of special mercys as in the case of Hezekiah—

Not long before this had there been proposals to Mr. Angier concerning his daughter wch after my recovery were renewed, and seconded with consent and contentment on both sides, the same hindrances seemed to lye in the way, wch god did abundantly clear up and remoue, and at last through various interchangeable providences and occurrences the marriage was solemnized, April 25, 1655, it was carryed on with more than ordinary solemnity, there was a very great assembly; many of the gentry and ministry, Mr Harrison preacht an excellent sermon from eph 5 30 they too were one flesh. there were many mortifying considerations to wean my hart from my relations, my new father being sick and could not then stirre out, my dear yokfellow betwixt contracting and mariage weakly and so distempered that the day before yea that morning she thought she could not endure out of bed any time together, and a few days after she was surprised with a feaverish distemper wherby I had thought the lord would haue snatcht her away by death, and many a signal of mortality hath my god manifested to me in her and my little ones: truth it is, god hath granted me a singular mercy in my dear relative and knit my hart to my

sweet wife by many invincible bands of cordial loue, both natural, moral, and spiritual, and the object being so desirable and suitable unto me hath proved exceeding contentful, and profitable to my state, yet it was a greater compliment to my farther complacency in her that she was not only religiously descended even from many generations but that her immediate parent was and is the peer of preachers in these northern countys. So gracious, faithful, and successful a minister as Mr. Angier being revered in the eyes, ears, tongue, and hart of al, none hauing occasion to open their mouth agt so useful an instrument, it exceedingly pleaseth me to thinke that the desire of mine eyes is the fruit of the body of a gospel-preacher, wch calling I prize more highly for the greatnes of the work and transcendency of its ends, then the highest preferment in the world,—and tho she was little in stature and weak in strength yet my god was pleased in processe of time a year after to bestow a son upon me, and again a year after that another, John and Eliezer, in both wch the infinit omnipotent power of god was apparent, as in al womens childbearing the arme of god is made bare to a wonder, so in this it was discernable even to a miracle, tho when she was at mariage by most even given up as hopeles for bearing children, and to nature almost as impossible as Sarahs barren wombe, yet god shewed wonders on the dead, and she hath brought me forth three fine sons, and hitherto hath helped me beyond expectation, and tho god that gaue hath taken away one, viz Nathaniel, borne Aug 1659 and dyed within a fourtnight, august 24—those too I haue I desire to devote and dedicate unto the lord, and I look upon it as the greatest honor if the lord shal spare their liues, and make them useful in his house to glorify his name, and convert precious soules to god, they are yet yong and tender, and my hart trembles for fear of them, and earnes over their immortal soules. I foresee this what I haue now is a smal part of care I shal haue over them when they shal come to age, and get abroad into the world, and if I know my owne hart I would rather they were removed in infancy then liue long to dishonor my good god. My incouragement is they lye under a good covenant, and I hope he that is the authour of it wil not suffer a child of so many prayers and teares to perish, tho neither my hart nor house [2 sam 23 5 be so with god as I could desire yet he hath made

with me an everlasting covenant, and this is sufficient satisfaction and salvation, tho for matters of the world it should not flourish, but diminish : Whether I live or dye I know not where to trust my selfe or mine so wel as in the hands of a loving, merciful, and covenant-keeping god—

In processe of time when I had continued almost seven yeares in the congregation I was convinced of my duty to endeavour to set up discipline and restore the ordinance of the lords supper, wch after many disputes and carnal reasonings I set upon, and made an attempt, I had many discouragements in my first thoughts therof, and loath I was to ingage in such untrodden paths, it being uncouth and odious in the country, my first work was to preach many sermons about that weighty subject, partly to stirre up in believers a desire therof, partly to show the way for the obtaining of it, and preparation for it, and suitable dispositions fit for a profitable participation of it, and at last fel to exeution. I desired a meeting, many came and when I had acquainted them with the way I aimed to take, and desired them to make a choyce of some oficers, that might assist me in the worke (tho that could not be yeelded to) then I resolved to doe what could be done myselfe. I intreated al those that desired to partake of that ordinance to acquaint me therwith, that I might discourse with them, about the main fundamentals of religion, for I confesse it hath always been my principle, that grossly ignorant and scandalous are to be debarred from that sealing ordinance, there came to me about 120 persons, from most of wch I received abundant unexpected satisfaction, and found more knowledge, true piety, and convictions of conscience then I had before that made account of, many were exceeding glad of the opportunity they had to open their conditions to me who had been long hindered in their resolutions that way by prejudices, occasions, and many temptations. I found it so refreshing and incouraging to me that it did abundantly compensate my labor, if I had made no further progresse in the worke then onely obtained so much acquaintance with the spiritual state of many soules, and when I had finished that work I communicated the names of such as I had dealt withal to the whole, and earnestly intreated that if any had any just grounds of exception against any that they would discover it before we proceeded to administration ; and tho there were many secret surmisings yet no objectors ap-

peared, and for those that were yet groundedly suspected of visible unworthines, tho none could or would stand up to debarre them of ineroaching yet the lord acted that part, and by the forenoones sermon prickt their consciences, and diverted their intentions from sitting downe, wch might I fear haue been a great distraction to some christians, yea others resolving to stay tho not submitting to order, and so to disturb us, were driven back and we know not how unlesse by the special and signal hand of god immediately thus we injoyed the ordinance peaceably and comfortably, and it was very precious and profitable to the soules of such as had been long waiting for the salvation of god, this was the first ordinance we have injoyed or that was administered since these late uncivil civil warres in this perplexed nation, and it was a day of gladness, and feasting, for the joy of the lord was [Neh. 8 10] our strength, and having obtained help of god we have continued in the frequent and (usually) monethly celebration therof aboue this too yeares, and gives us grounded hopes of the further continuance therof.

But as every good worke meets with opposition, either from pretended friends or professed foes, and as usually the way of god (as vertue) lyes betwixt too extremes so that cht is ordinarily crucifyed betwixt too thieues, so here, on the one hand some directly oppose making any distinction at al but would haue al to lye common, and would haue the blood of cht prostituted to al comers yea contemnors of it, these beat downe purity with the odious charge of novelty, on the other hand, others pleading for an unwarrantable groundles separation, would be wise and righteous overmuch, and scrue up the pin beyond the reach of the word, and lay that stresse on circumstances wch the scriptures doe not, and we dare not, these are apt to challenge us with conformity and compliance with the world and with loosenes in our principles and practices, from both sides I haue received grievous buffetings and may sadly say the latter hath been far more prejudicial to my work and afflictive to my spirit then the former; the wicked of the world wil be meddling, and shooting hasty bolts, David was the drunkards song, and every one hath a reviling flout to bestow on such as walk not in their road, tho condescending as farre as they can possibly, but alas its not so much wonder if these be not skilled in these weighty matters, a parable beseemes not

the mouth of fooles, and if these hate strictures, and break al bands asunder that may hinder them in the pursuit of lusts, lawles liberty is their design and custome is their reason, and their wil their law, and they are wiser in their owne conceit then ten men that can render a reason these we may not think strange at if their licentious practices put them on catching hold of licentious principles to vindicate the same, and fret and fume when great Diana fals, and cry after their priviledges to wch they haue no right, as Micah after his gods, yet would be indulged in ignorance, vanity and security—tho these haue sometimes pleaded zealously for me, and would haue put me in their bosomes, and pretended so much loue as tho they would haue pluckt out their right eyes, (yet notwithstanding suspecting their principles I depended not upon them and durst not trust their fond and groundles affection) now at last because I crost their humour they railed on me, and would almost pul out my eyes in violent contradiction, and use their utmost endeavours to thrust me out of place, truth it is I expected no better from these, but worse: But I may say with David it was my familiar friends, and intimate associates, yea I hope (some of them) sincere christians that are the greatest trouble to me, and in this they are worse because I expected better, yea some that haue professed endeared loue to me, as their spiritual father, these pretending scripture grounds would throw the nation and congregation into a confused chaos, yt they may model new churches, and lay a new foundation disparaging and despising the old principles, and professors that haue been of for many yeares standing in this place, would they joyne their hands wth ours in reforming abuses, and build upon the old foundation we should gladly joyne with them, and might be mutually helpful each to other, and lay no more stress upon relating experiences, and joyn-ing in a covenant, then the Scriptures doe, and for their right, and limited ends, truth it is my earnest desire after peace and unity, for our owne advantage, and mutual edification put me upon studying many meanes for composing our differences and frequent meeting together for accommodation in what we could, that wherin we were agreed we might walk together in loue, especially those common and confessed truths and ways of god that neither satan nor our common adversarys that watch for our halting and bear an

equal il wil unto us all, might not issult over us divided, when they dust not meddle with united, and for this end I used al the meanes I could, and condescended as far as wel as I durst. So as not to wrong conscience that we might meet in one, yea so much am I delighted with the name of peace, (dulce pacis nomen) that I haue cause to be jealous over my selfe lest I lose a grain of salt for an ounce of peace. I have gone to the utmost brink, my principles, conscience, and the word of god would reach, that I might become al things to al men, but alas our meetings and complyings haue done little good, nay its well if it haue not done some hurt, tho accidentally and præter-intentionally, for the lord is witness to the singlenes and sincerity of my hart and aimes in those undertakings tho the prejudices of men haue put various misconstructions therupon.

But whiles we were consulting an accommodation, suitable to the uniting product of godly partys on both sides in our neighbour county, in comes an overflowing deluge in the state that promotes divisions in the church. Sr George Booth with many other gentlemen pleading their liberty to sit and vote in parliament with the rest of their members then sitting at Westminster at last took up armes in Cheshire with whom the presbiterians generally accorded, and consented, and the independants took the other side throughout the nation, wch as it rendered al former endeavours fruitless and an agreement almost hopeles, so it set a vast distance amongst us in this congregation, many of our adversarys being deeply ingaged in the late defection thought they were bound in conscience (tho from what principle, or end they did it I know not) prosecuted agt me as one of those they lookt upon as traytors, and rebels, yea whatever their ends were the lord knows I shal not judge, but tho I know they dealt most injuriously with me as tho they intended to trepan me they came to discourse with me pretendedly in loue and friendship, and got what they could out of me in state affaires, and then when they saw their opportunity threatened they had in writing a charge agt me uttered unawares by my own lips, and their own jeolousy helped them to invent other things wherin they imagined I was guilty tho farre otherwise, and I may truely say as in the presence of god they laid to my charge things that I knew not, nor did they ever enter into my thoughts, they wrested my words, and when I desired liberty to be mine

own interpreter, if it were contrary to their groundles surmisings they called and accounted me a lyar, they condemned me without tryal, and when a considerable appearance of my people came to owne me at a meeting, they would scarce giue them or me leaue to speake on my behalfe. Some of them openly contradicted me by sending a note to me in the middle of my sermon to distract me, tho blessed be god it prevailed not to do me much hurt, they trampled scornfully upon me, as scarce worthy to liue, some of them saying they could not tel how to trust their bodys with me much lesse their soules, that they could not sit downe under any mans ministry that would not obey authority tho themselves were the most disobedient changing them at their pleasure, many times in a year if they suited not their ambitious and covetous humours, and tho they could never charge me as disturbing the peace in word or action, but this I must confesse I could never say amen to their prodigiously irregular actings, nor act agt my conscience, for I must obey god rather then men, I could not durst not dissemble with god and man in giving god thanks for what I was conuinct was real matter of humiliation. I kept in the compasse of my place and calling, and was freely content to be passiue, in suffering the penaltys inflicted for the breach of their new-made laws,—yea such was their cariages towards me that their owne party elsewhere disclaimed them, and were ashamed of them, and voted some of them blame-worthy in a church-meeting, and the country did so ring therof that the reproach therof wil never be wiped off: truth it is this was such a provoking occasion (the circumstances considered) for the commotion of my spirit as I never had before, that I could very il brook or beare, and I found great need of special grace, and an oppertunity to practice some of the hardest lessons in christianity, to bear injurys without desire of revenging my selfe, to suffer grievous indigtys patiently, without animosity, when wrongfully imposed, to forgiue freely. Pray for such as despitefully used me, to loue mine enemys and overcome evil with good &c I never knew what these lessons meant til now, and I may say by sweet experience the lord helped me in these cases in good measure, by the help of grace I haue not used perverse reflections agt them in publick, nor did it yet enter into my thoughts to doe them the least hurt, if I had them in my power, nay I can truely say the more they wronged me the more I prayed for them,

About the same time we had sharp tryals, my wife was brought in bed of a third son and when she had lyen but too days I was taken prisoner by a party of horse sent from Col Lilburne, and I was taken to Brigge house, but by the mediation of divers of my neighbours who undertook for me I was released after I had been among the unruly souldiers one night, and within that fourtnight my little son Nathaniel dyed Aug 24 1659 and the sad news of our dear friends and countrymens killing and dispersing was more bitter then al the rest, at wch time these men triumphed over us with intollerable pride, threatened sequestration, shot off a pistol by our window, and had once tantum non driven me from my dear people once indeed I did resolute to goe within a day or too, but being better advised I thought it best to abide their tryal for I knew my selfe not guilty no not in the breach of their owne laws. But god hath his times and seasons of clearing up the innocency of his people, he hath wonderfully owned the cause of his afflicted people, and rescued both out of the furious hands of one extreme that sought the destruction of ministry and ordinances under the notion of sanctity, and tho in eshewing Sylla we be now fallen upon charibdis, yet god wil fully reckon with and totally subvert the professed haters of the power of godlines especially when he hath accomlisht his reconciling worke upon the harts of his people, and effected al his other works upon Mount Zion, satan is come downe and hath great rage because his time is short and short I hope it will be, for he hath promised that for the elects sake those days shal be shortened, yet sharp it may be, for god hath a sad reckoning with us—

In the midst of these publick feares and woe-ful disasters god called home to himselfe my dear and precious wife, after she had lived with me to my exceeding comfort six yeares & about a moneth, it was the heaviest personal stroak that ever I experienced, yet the lord hath abundantly satisfied my hart and supported my spirit under it, partly upon the consideration of her happy condition, partly upon our grounded expectation of approaching judgmts, truth it is there are many things that may tend to aggravate, and on the other hand to moderate and

[Removed from Northour to Norwd green May 10 1660 being forced away restored to it May 8 1672 as mine own house.]

extenuate the

affliction, but that wch I would study is what gods design is to me therin, and to look after the advantage therof—for in al my losses, the want of the fruit of an affliction is the greatest losse. She was as comfortable a daughter to her father and wife to her husband as ever lived, she grew up to a wonderful maturity farre beyond her yeares, it may be much disputed whether her graces or parts were more pregnant and flourishing, ceertainly she excelled in both, but I say no more here for I design an history of her life and death wch I am sure wil be worth my labour. She dyed at Denton May 26 1661—yet this I may say tis as apparent and afflictive a weakening of my strength in the way and in my work as ever I met with to lose a wife, and such a wife, at such a time as this seemes to cary with it not onely a grievous but anxious breach, I want her at every turne, every where, and in every worke. Methinkes I am but halfe my selfe without her. But why should I complain she is at rest, gods wil is done, I may shortly follow her, sure I am she cannot returne, nor doth she desire it, and then I ought not, the affliction is more deep and cutting then any that ever I had and the supporting, quickening, and comforting grace beyond what ever I experienced before in al my life, my god supplys al my wants according to his riches in glory by cht jesus, onely I am afraid of living and loosing that frame of spirit begot by gods spirit under this dispensation : my incouragement is that to paul my grace is sufficient for thee,

my present state for domestical affairs is this, july 28 1661 at the writing herof, I keep house with one onely maid and my too little sons, and I blesse god we live sweetly together, I haue had motions and tenders of another maid, but my friends judg it best to continue as I am and I blesse god I cannot be better furnished, she is my child as wel as servant one of my first and best converts to the faith, and that spiritual relation hath much endeared us, sober, solid, and of a tender conscience, tho ful of scruples yet fearing god aboue many, laborious faithful, in whom the children take great delight, a great mercy to me in this solitary condition :

Some three or four years agoe having a fit of sicknes I read over Mr Baxters Gildas Salvianus or reformed pastour and was so convinced and awakened there with that I resolved if I recovered to set upon the work of personal instruction, but multitudes of busines fel in, and the conviction dyed and I

neglected hitherto, but being again summoned by this awakening providence of my wifes death, and further inquiring more narrowly into my sins past, and future or present duty, I found this amongst the rest, and therefore reassumed my ancient resolution, set a time a part for intreating the lords direction and blessing then upon my selfe alone, studied and preacht about it and set upon the work on the tuesday after june 25 1661 going from house to house, resolving to spend one whole day or too halfe days in the week, and haue been at about 20 houses, and haue been taken off by accompanying my Reverend father Angier to York and abroad, I found in most places very free and welcome entertainment, and good incouragement, some better some worse then I expected, al very willing to be instructed,

indeed by reading another book of Mr Baxters I haue brought my selfe into a snare, for in his disputations about right to Sacraments, one of them is levelled agt the baptizing of the infants of scandalous parents, in reading wherof I was so puzzled that I was not able to answer his arguments, and durst not doe as I was wont in that administration, but turned some away that I knew were notorious sinners, but herin I haue neither satis yed my selle nor others the hardest thing to me is how to judge of persons, and others are much offended with my practice herin, for I am convinced I sometimes baptize the children of those that are as bad as those I haue sent away, tho I doe not know that, so that it were the easiest for one to baptize al or none, but herin I would follow the convictions of my conscience from scripture and reason tho agt my ease, profit, credit,

But times and things are now changed so that the parish church of Halifax having a vicar who that he may not loose his dues (wch yt were never received by me, wt I did therin was gratis) hath caused notice to be given to al the ministers at chappels to prohibit our baptizing any, tho I doe that worke since, as I see good, and they overlook it, so long as they haue their usual pension ;

But behold a black cloud thickens up on us in this congregation, my old adversaries haue now got that advantage agt me they haue been long seeking, and thinking the day is their owne, since their old friends the Bishops are again voted to be restored to their dignitys another sort of people enter upon the

stage to be our rods, and urge us to a conformity to their humours in ecclesiasticks as the former in politicks, and now we must comply to humane ceremonys or haue our mouths stopt—

Upon the 25 of August 1661 Stephen Ellis and too others had procured one Robert gibson a church-warden living in Lightliffe to tender to me an old common-prayer book, wch he had begd of his mother the week before, who offered it to me as I went into the pulpit, I asked him by what authority he tendred it, he gaue me no answ. but when I would not take it he laid it upon the cushion, I took it downe and laid it in the lower pulpit, and went on in my usuall manner, but was wonderfully assisted that day in praying and preaching so as many were amazed, as since they haue told me, and it satisfys me I did but my duty in what I did upon my former convictions,

But upon Septemb 13 a bailiffe of Halif (whom they haue made an apparitour) brought me a citation to appear at St peters in york that day fourt night to answer Will greenwood, who is an attorney lately come amongst us, and is put on by the other too. I consulted with many what I should doe and was adviced to make some appearance and by my selfe or by a proxy, or they would excommunicate me for contempt, accordingly I resolved upon a journey, and light accidentally of the company of my dear friends Mr Wales and Mr Sayles, who used their utmost interest on my behalfe, but so it was that I must appear my selfe, or fee a proctour wch I was resolved not to doe, so I went to the minster and approacht towards them sitting in the void place on the north-side of the minster (where they say the consistory court is wont to be kept) who were very busy with other matters, but wn I came close to them totally desisted, and called my name, to which I answering they asked me, if I had a proctour, I told them no I was ther in person to answer my charge, they said no more to me but appointed me to come again that day three weekes, I desired to know then what was laid agt me wch they refused, and told me I should know the next time, so I took leaue of them for I saw they would not goe on with their other busines til I was gone,

One whom I then knew not, immediatly after comes to me in the minster (one Dr Witty as himselfe told me his name was) who perceiving I had been at that court desired to know of me

what they said to me, who when he understood what the matter was, very much encouraged me, and often urged me not to be appalled, but to answer them resolutely, for sth he they haue yet no auctority, tho they expect it at the next session of parliament, therefore they cannot bite, tho they be now whetting their teeth, he further informed me of the persons in the court, and said he that sate as chiefe with his hat on (one Dr Broome) was Dr of the law, and sate there onely to initiate them, and then would leaue them, he told me I was the first minister that was cited by that court, but thought many others would follow me, and therefore intreated me to stand my ground couragiously. for an example and incouragemt to the rest, with many the like words wch I hope I shal remember agt the next encounter

My hart was much grieved when I saw the fond way of worship used by them as I passed by the doors where they were then at worke, divers I saw with the white surplices, and red tippets upon their backs their worshipping towards the east at saying gloria patri, their singing the lords prayer and the creed, and resonding of the organs, al wch they use, tho I stayed not then to see and hear all, yet I saw enough to make me hate vain inventions and to loue gods perfect word and pure worship better, to pity and pray for them that mangle and trifle with the holy things of god, and turne them into a meere formality, to desire after and delight in the pure and wholesome waters of the sanctuary, and worshipping my god in spirit and in truth :

The day they appointed me to come was on Octob 18, but it was an oversight in them, for the proctor, one Mr Wadington told me at Bradford that it was an holy-day, and nothing would be done, therefore appointed me to come the friday after, but being called away into Lancashire I neither appeared nor sent a proctour, wch my dear father Angier advised me to haue done in a letter, but the letter miscarrying I went my journey, and when I came to him he told me he feared excommunication and told me an instance in the same case of one in manchester that was so censured at chester for non-appearance, I put it to the venture, and upon my returne there was another citation for me, wch I made bold to wave also, not onely bec the notice was short (coming to me upon the wednesday to appear upon the friday) but also because my lady Watson of Yorke had sent me word not to stirre afoot in obedience to their commands, because as she said they haue yet no auctority, and this our

liberty hath been lengthened out unexpectedly : and once agen we haue injoyed the priviledg of the lords supper, novemb 10th 1661 tho the last time we had it we did as it were take our leaue of it and of one another therin for a considerable time. Surely god hath some wise end in leaving us to such unceartaintays for our libertys, and feeding us from hand to mouth giving us long and fair warning of an approaching famine and scarcity, and inciting us by the long impending cloud of danger to lay in spiritual provision, surely he shews himselfe unwilling to remoue, and very willing to leaue upon our harts the good of ordinances, seconding them with the variety of providences—

I had also a third citation, wch I observed, and tho I appeared yet I was not called til I gaue notice that I was present, and they dismist me with promises of a faire audience the next time, since then I haue had no intelligence from them, but onely that their proctour writ to the apparitour shortly after that there was a suspension out for me, wch yet was never executed and I haue seen no more of it but the threatening in that letter ; Hitherto god hath helped : and now I am but in the same prædicament with the rest of my brethren in the ministry since the passing of this fatal act of uniformity, wch we are waiting for the execution of, wch commenceth from the 24 of Aug. wch if not prevented wil strike dead most of the godly ministers in England :

But the restlesnes of the spirits of mine adversarys hath anticipated that season, and they haue now at length procured my deposing, for they haue obtained a suspension from the Archbishops chancellour for me, wch was published at Halifax church on lords day last june 29 1662—wherin these below expresse their malice in preventing of 6 or 7 days oppertunity of preaching til in al probability I had been swallowed up in the common calamity and they aboue haue mist the marke in laying the cause of my suspension upon my non-appearance and contempt of their admonitions, wherin they mistak since I did appear, and likewise never received any admonitions from them, yet they haue suspended me from the execution of mine office (as they say) tho they hold I am not in office, because I want their episcopal ordination, for want wherof and other reasons my friends advice me to make no addresses to them to get off my suspension, but silently wait til the lord

open a doore for me otherways or by a general deliverance, and thus am I at present laid aside in this diocesse, and accordingly I tooke my leaue for present of my dear congregation at Coley the day aboue mentioned, upon wch occasion I saw more strong workings of affections and teares of sorrow then I haue ever before seen in publick, and who knows what effects this providence may produce to set home and help to the improuement of ordinances, this eclipse of the gospel may tend to the furtherance of the gospel, however the lord help ministers and people to know the plague of their owne harts, and submissively accept of the punishmt of their iniquity, and in his due time he wil arise and haue mercy upon Zion, when the set time is come.

And now I am further cast out of church assemblys by an excommunication published at Halifax novemb 2d 1662, and were it just how formidable would that sentence be, but the curse causeles shal not come, and cht owned the poore ejected man with more free and familiar entertainment, tis usual with god to communicate himselfe most to those that are forsaken of their hopes and friends, o that my god would now take me into more intimate communion with himselfe—

Again a citation was procured from chester and was set upon the church doore at Bolton Decemb 7, and after that an excommunication published at the same place jan 4 1662 $\frac{2}{3}$ agt me, for preaching a funeral sermon at Bolton a little before, but by a special providence none of my natural relations heard it, being absent, and the person doing it voluntarily taking the work on himselfe together with the odium attending it, but satan is overshot in his owne bow, that wch was intended for my greatest ignominy is turned to my greatest glory, and hath set the people of god upon owning me and praying for me more then ever, yea there hath been unwonted importunitys for my poore company at several houses where very many came to hear the word of god even in the night, by wch meanes I am persuaded much good hath been done, yea the lord is making some use of me also at home among my poore people.

meanes hath been used for taking off my excommunication, to satisfy my reverend fathers request upon that account, but al is ineffectual, nothing wil serue but a total compliance, the chancellour being moved therein said I could not haue my absolution without taking an oath de parendo juri et stando mandatis ecclesia so the proctor writes to me.

tho men forsake me, yet my god takes me up, and the worse men deale with me the more sweetly doth god communicate himselfe to me, and raiseth up friends to entertain me with more endeared affections, for tho I be excommunicated yet the lord stirred up my dear father Angier to admit me to the sealing ordinance of the lords supper as wel as to hearing the word on march 1th 1663 where and when the lord wonderfully manifested himselfe to my poore soule, awakening, quickening, softening, sealing my soul, so that I can scarce remember that ever I had such enlargements in a publick ordinance in al my life, oh that the impressions therof might be lasting upon my hart to fit me for further services and sufferings in the remainder of my life :

On june 10 1663 there was a great meeting at Coley Hal where Mr Jolly was to preach, but as it pleased god I was in Lanc : the souldiers had intelligence and came to apprehend them but were disappointed, the persons met having notice of the design, wch night they came to my house to search, but found not their prey, yet since they haue got information concerning several persons and haue bound them to sessions, and to good behaviour, divers haue escaped them whom they are now searching, others they are sending to prison upon other accounts, yet hitherto I haue lived quietly at home, tho they often watch my house to get a clear advantage agt me, and tho they know of some solemne meetings I had been at to preach the word yet hitherto hath the lord restrained them

on wednesday Aug 12 (63) towards night came to me three several messengers to bring me word that the troopers would come that night to apprehend me : and desired me to withdraw out of the way, I told them I had not broken either gods law or mans law so as to deserue any punishment from them, therefore I resolved to stay, hoping that my integrity would preserue me and my known loyalty to god and the king would be my best apology agt the imputations of men about my plotting, wch is the common pretence to secure men, but my escaping would seem to plead guilty : accordingly I staid and slept as sweetly as ever I did in al my life without the least molestation ; and many other times haue I had the like merciful protection and prevention after such like alarums, so that tho I was the first person that was medled with in these parts, yet hitherto god hath been a defence upon my habitation, so as

my body and goods are preserved, and I may set up the stone Eben-ezer, hitherto the lord hath helped to admiration :

About this time I rose up timely upon a lords day morning, and resolved to goe to peniston to hear a friend of mine who I heard was to preach there that day, but being alone I lost my way, and thinking it would be late before I could get thither, I turned to Honley to hear Mr Dury, who preacht not that day and after some overtures made for my preaching there but in vain, I went to Hulmfirth, where unexpectedly at noone both the preacher and several of the people gaue me a cal to preach that afternoone, wch I did, and found sweet inlargemts in that worke, and tho my adversarys haue heard of it, yet haue not assayed to molest me for it, it may be my missing the way may find a soul—

I had again another cal to preach at a place called Shaw chappel in Lanc : wch I willingly embraced, and there preached (octob 11 1663—) the whole day without any disturbance, where (tho it was a very rainy day) were gathered from many parts a great number of good people, and there was visible stirrings of affections, and who knows but the lord might doe much good, the strong desires and great paines people take to hear the word may quicken ministers to adventure themselues to be found breaking this bread of life as they haue an invitation and oppertunity : nor hath there been any trouble to me or to my hearers for that days work hitherto, tho there hath been troubles attending others for the like attempts yea and in the same place :

But such is the actiue malice of some others that upon lords day last there was another excommunication of me published at Halifax (Decemb 6 1663) that that busines may be surely done, but the meaning therof truely I cannot tel, but desire to make some spiritual use of it, and get so much nearer to god as men cast me out from them :

yesterday (being decem: 20 1663) I heard there was to be preaching at Coley chappel, and after long debate what I should doe, at last I resolved to goe to the chappel to hear [Mr Moore what doctrine was delivered to my beloved people, of Beldon for I heard that an Antinomian was to preach, and being there the church-warden came in fury to me before the minister tooke his text and would haue taken me out, wch for several reasons I refused, he charged the mini-

ster to forbear preaching to an excommunicate person, I replied if he would not preach I would, but after a pause he took his text and preached, tho so far as I could judge not much to edification, considering the premises I stayed at home in the after-noone where I had an abundant tide of the spirit more then ever I experienced (that I remember) wch carryed me out in affectionate prayer for the church, and melting praises, it was a day much to be observed, for I cannot remember that ever my heart was in such a frame, or yt ever I had more sensible communion with god, so that my adversarys did me a good turn agt their wil, and I found that scripture verified, joh 9 35

Whiles I was musing and pondering how to get my rent discharged and had no way at this time but to borrow it, there comes a dear friend to me and brings me five pounds, wch did furnish me with an overplus besides my rent, it was a seasonable token sent to me by a liberal hand, yet I own god chiefly in it, who cares for me, as in this and several other experiments is evident oh what a sweet thing is the life of faith, thats a perfumed gift that thus comes from god as a loue-token after the actings of faith in prayer—how good is god to me ! I liue nobly, and am so far from wanting that I haue al and abound, and where supply failes one way god makes it up another way, and many times where I expect most I am most disappointed, and help comes in from whence I had least reason to look for any ; but this I may say, the lord is my shepheard I shal not want : and hitherto god hath helpt :

Many wonder much at my safety and liberty hitherto, especially considering my deserts and the rage of mine enemys, tis now a long time since they threatened me with a prison and now but a while agoe I had intelligence from a friend at York that the proctor who appeared for me to get off my excommunication, had received a shrewd rebuke for speaking on my behalfe, for in the court there was strange prejudices agt me as a strange creature, some of my adversarys had informed upon oath that I preach stil, and that when some persons came to disturb me I beat them with my cane, wch are palpable groundles lyes, yet my intelligence told me that there was a warrant in the hands of some justices, wch the proctor sth he saw, and desired me in prudence to avoid it, this came to my hands one night when I had purposed a journey into Lanc. the

morning after, and so confirmed my resolutions, I went and was
 a moneth from home, and when I had dispatcht my
 [about 10 visits returned home, where I haue been openly
 weekes and quietly now almost 7 weekes, and hitherto hear
 of no danger, wch is beyond my expectation, and
 to the admiration of many :

Yea besides my civil liberty I haue hitherto injoyed spiritual
 priuiledges tho in private yet with comfort : yea I haue had
 the communion of Saints in a considerable company at my
 house every week day or night since I was debarred of publick
 opportunity : yea tho the church-warden and constable be very
 near neighbours to us, yea the one is so malicious that he hath
 been seen to watch the house himselve, and hath been known
 to set others to watch my house.

Yesternight aboute al the rest is a night much to be observed,
 and deserues an asterisme of memorial being the evening of
 March 28 1664 : when we had appointed a meeting, notice was
 brought that some persons had promised N W to find out and
 acquaint him with our meeting that he might catch us together
 upon wch some that were wont to come absented themselues,
 tho several others at a distance came that formerly haue not
 been with us and god watcht over us and kept us in safty :

Yea more then that, al the while we were together, viz from
 8 a'clock to 11, there was a most sweet pleasant melodious
 singing of birds about the house, as delightfully as ever I heard
 in al my life, and I was much taken with the musick, al the
 company heard it and wondred at it, and al said it was more
 then ever they heard before for birds to sing so sweetly in the
 night, and at this season, immediatly after al the company was
 gone away I went out, but could not hear so much as a chirp-
 ing or any noyse of a bird at all : I humbly and beleeuingly
 take this as a token for good, and a signe that our summer is
 near, and the time of the singing of birds is not far off : Cant
 2 12 : and it may be an evidence of gods protecting providence,
 according to that in Isai 31 5 as birds flying so wil the lord of
 hosts defend Jerusalem—or of our exemption from the causeles
 curse of a malicious and malignant excommunication : pro 26 2.

Several overtures haue been made for settling of a minister
 at Coley, but it hath not come to perfection, one passage is
 remarkeable, that one Mr Fisdén came and offered himselve,
 but that would not take, tho he was a man high enough for

conformity, many went to hear him in the morning, but few in the after noon : the next day he was generally deserted and as they tel me, not aboue halfe a score persons came to chappel wch he seeing thought they were not worth one of his sermons, and therfore read a few prayers, and dismist them, and went to Halifax, this man threatened what conformity he would bring the people into or punish them, yet his own party being ashamed of his deboist cariage durst not adventure to hire him, and so he went away :

But another coming out of Craven and being commended to them by the vicar is now ingaged as Minister at Coley for a year, and they are to giue him 40 pounds, it was a very sudden act for it was upon too days acquaintance to any of them, so far as I hear, Mr Pattison alias White as elsewher he called himself—he was hired on April 25 1664, being that day wch they cal St Markes day, that same day of the moneth upon wch I was maryed to my dear [after he had deceased wife 9 years agoe : and thus the lord got 3li he run hath divorced me from some choyce outward away we heard comforts and from my dear congregation, and no more of from al oppertunitys of doing good in publick, him and in great measure in private, since they haue quartered him at a neighbour house to me :

And now at last this fatal blow is given to my liberty, for my restles adversarys haue procured a writ de excommunicato capiendo, and the lord did providentially bring it upon me, by an occasional meeting of the bailiffe who had a processe to take me, upon the third day of May 1664 : yet hath been exceeding civil and courteous towards me : and was willing to dismissee me so that I injoy my ful liberty still beyond my expectation onely promising to be forth-coming wn I am called for by the sheriffs ; it is matter of admiration and thankfulness to see how many are affected [the lord set me with it, and are willing to assist me in what at liberty and I they can, amongst whom, I must acknow- never yet heard ledg the diligence and kindnes of Dr Mawd, more of it i e as instrumental in procuring this reprieue : the writ may 1 the lord reward him and others for al their 1672 great labour of loue on this behalfe :

the lord hath added another lords days oppertunity to my former liberty, so that yesterday morning [may 8] I was called

out of my bed before sun-rise by a considerable number of persons who came to hear the word of god, and there came another company in the forenoone, and stil more in the afternoone, and we injoyed al the day in peace, freedome from disturbance, and abundant spiritual enlargements, it was a sweet day to my spirit tho painful to my body, but having so fair a call, and ful an auditory, I laid out my selfe, not knowing but it may be a parting excercise, and I find that wn Act 20 7] paul was ready to depart he continued his speech til midnight, and I cannot spend my selfe in a better worke, blessed be the lord for his goodnes yesterday, I question not but the lord wil hear prayers, accept praises, and doe our soules good by our fears and tears and troubles :

Yea I haue injoyed yet a more precious oppertunity the last lords day [May 15] for going to Peniston to hear Mr Swift, who to this day injoyeth his liberty (excepting a three moneths imprisonment) he importunately urged me to preach, wch I was over-intreated to doe, I was imployed both ends of the day, and tho I found not such special assistance of the spirit as sometimes I haue, and did expect, yet the auditory was much affected, and who knows what good it may doe in so large an auditory, for it was a great assembly, and many came very far : a gentleman in the parish sent to me at night, signifying that he heard I was in some trouble intreating me to lodge with him at his house as long as I pleased, and he questioned not but in an ordinary way of providence I might be safe there, I thankt him but resolved to returne to my family, and commit my selfe to the lord, who I hope wil still watch over me, as hitherto he hath wonderfully done :

the providence of god about my liberty hitherto is much admired by al, and deserues very great thankfulnes, accordingly I prevailed with some friends to joyn with me in that sweet duty may 25 we had many things to blesse god for in this sad day of jacob's trouble and indeed the lord made it a most sweet and ravishing day to our Spirits, a proeludium of further mercy in return of prayer—

A strange providence is likewise fallen out about the place, the man whom they hired a moneth agoe is run quite away, and comes to them no more, tho he went but to fetch his wife, and promised to come that week, ther was great preparations for him, and expectations of him, his wife sent to seek him at

Coley, and they here sent to seek him in Craven ; but cannot hear of him, the report was first that he was drowned or made away : but upon inquiry tis found that as he went home-wards he fel a drinking 2 or 3 days, for they of Coley had given him 3li—10s—out of the rents wch they had in their hands to supply his necessitys, and in a bravado he cast lots whether he should goe north or south to seek a place, and tis said he is gone south-wards : this providence is the more observable, because they had procured this man in spite and opposition, and for a snare, Stephen Ellis being churchwarden belched out grievous threatenings how he would punish the fanaticks in the place, sd he would work a greater reformation then ever Heywood could doe, went to several houses to charge them to come to the common-prayers, or he would fetch away some cows, and there was no sermon in the place since that, he now frets and chafs agt this man that is thus unhansomely run away, threatens to punish him, and others are much offended, for their own prejudice and the reproach thats in it : he borrowed horse, money, bootes and is run away with all, and his sermon was found verbatim in a printed book so that he was traced by the sent of an intelligent hearer even as he was preaching it :

Another day of publick liberty the lord hath now graunted me, on lords day last, being june the 5th 1664 I preacht at motram church upon the invitation of the churchwarden, and with the consent of the vicar (tho a conformist) who was there and heard me both ends of the day, and was very desirous to haue me come again : I blesse the lord who did graciously help me to deliver his truth with some measure of enlargement, and without reflections, wch seldome doe any good, but often much hurt :

on thuesday june 7 we had a private day for seeking the lord in prayer, there was a considerable number of christians in the Roome wch was my father Angiers study. I was put on duty first, and continued about three houres powring out my soul before the lord, principally on the behalfe of his church it was a very sweet day, and a token for good, the lord warmed my heart exceedingly and the hearts of others and wil ceertainly return answer to al those affectionate groanes, and importunate prayers : but another time on the like occasion at Denton hal in a private fast, tho ther was a great assembly I was much straitned and found my spirit much out of frame, oh

the wisdom and goodness of god therein? god with-draws to hide pride from me :

[July 13 64 yesterday being at Shibden hall to visit a friend there I was desired to tarry dinner, they had invited some friends, amongst the rest Mr Hooke vicar of Halifax, who would not stay dinner, because as he sd he was bound up by his canons not to eat with an excommunicate person, and tho he would haue gone away yet I rather quit the place, then that he should either loose his dinner, or be defiled, or his conscience perplexed :

Stephen Ellis our church-warden came to demand four shillings for my absence from church four sabbaths my servant answered that if I came he would put me out of church, yes sth he, and so I will too, for the law must be executed, both to keep me away and punish my absence :

Notwithstanding the act against conventicles commencing from the first of July, last, and the rage of our enemys about home, and the visibleness of my house, yet we haue had every Lords day (that I haue been at home) a considerable number (double the number wch that act alloweth), to keep the sabbath with me, and hitherto we haue been in safty, without disturbance :

Yesterday (being August 21 1664) we had a most sweet day, my manner is to spend the time as we are wont to doe in publick ordinances onely we are longer in the duty of prayer, wherein I usually spend an houre in the forenoone in confession and petition, and an houre in the afternoone in the great and sweet duty of thanksgiving, wherein the lord hath wonderfully enlarged my heart far beyond my expectations : blessed, for ever blessed be his name :

this day (being the day after) being left alone in my house and therby having the opportunity of secrecy, I with-drew my selfe into my chamber and set my selfe to the solemn duty of prayer, but immediatly after I was fallen upon my knees a base unworthy temptation violently set upon me. but having through the Lords assistance overcome it my soul felt sweet enlargements for a considerable time in confession, petition, thanksgiving blessed be god for that token of good :

this fatal day (Aug 24 1664) the black Bartholomew day, we were resolved to keep as a solempne fast and did so at a neighbour ministers house and haue injoyed a sweet soul-satisfying

oppertunity, the lord helped his servants with strong crys, many teares, and mighty wrestlings, to acknowledg sin, accept of punishmt and implore mercy, after too yeares death upon the ministry, sure I am god bottles al these teares, these prayers shal not be lost, from this time forth I wil hearken what god wil speake, he wil speake peace to his saints, for when he prepares his peoples hearts to pray, he wil bow his ear, to hear: this days sowing is a sweet earnest of future harvest:

this day being septemb 2d there was a visitation or correction to be at Halifax, multitudes of persons were cited, and many appeared, they went to church, had a few prayers went into the chancel, called their names, and then went to dinner, after dinner they sate in the checker chamber at the Starre, but when they were in the throng of business the chamber floore fell, and many fel down into the cellar below, and tho none were killed (not falling far), yet they were exceedingly affrighted, and some beare spoyled: that very day I had appointed a meeting for prayer at my house and tho we were but few yet the lord wonderfully helped our spirits, and by observation of the time I find that the forementioned providence was just as I was at duty, and truely I found extraordinary assistance, and inlargemt in prayer, and I take it as a quick and sudden return of prayer, and a presage of future farther mercy: one observed that I prayed affectionately that god would bring down those vexing courts, the proctour and his son, and the apparitour fel about that instant into the cellar—

When I was preparing for and purposing a journey into Lanc. on thuesday sept 6 64: there came a messenger to me requesting me to preach at peniston, the lords day following, and because oppertunitys of that nature are but rare, I waved my first intentions and embraced that motion, and upon the same day having the advantage of solitarines in my house I went into my chamber and prostrated my body before the lord al along and earnestly begged of god that if he called me to that publick work that he would doe some good to me and by me, but upon the day and in the duty I find not that assistance I expected, and haue often enjoyed: But upon the thuesday after at Denton, I had another invitation to preach the lords day after at Motram, and tho I travelled that week and had little leisure for preparation, yea tho I was under some indis-

position of body yet I found abundant enlargements in my soul, liberty of speech, and assistance in the work, the congregation was extraordinary great, who knows whether shal prosper this or the other, however I adore infinit wisdom and goodnes in both :

octob 2 being lords day, having some company with me in mine own house, I was wonderfully enlarged in mine own house in the performance of mine accustomed dutys, but upon the munday morning I was left to commit a sin, I could not rest but (being left alone in my house) I went into my chamber, laid my selfe before the lord, my heart was wofully shut up and god did apparently with-draw, tho I made several essays to act repentance, at last I found some sensible workings, but then came a friend to the doore and I was interrupted : my soul cannot bear enlargements ; god punisheth security : oh what a manifest change in a short time ! my soul beware of sin for future wch breaks off communion with god, spoiles peace of conscience, and begets torments, and danger in recovery—

yesterday, being the lords day after Nathan Whitleys man, and one Widow Bancroft watcht under the gates in the fore-noone while I both prayed and preacht, and gaue out many bitter threatening words both to my servant and to others, yet we were in quietnes together al day without disturbance, blessed be god :

since then I hear there are several persons suborned to watch my house, who comes to me upon a lords day, and giue notice to sir John Armitage who purposeth to surprize us together as a conventicle according to the act and cary us to prison :

But now at last there is an honest minister
 the first day] come to Coley, and is ingaged here for a quar-
 he preacht at ter, one Mr Hoole a very late conformist, who
 Coley was oc- preacheth wel, and is a pious man, and ther-
 tob 23 1664 : fore I am resolved not to draw any from the
 publick ordinances, but incourage them to
 wait upon god therin, and pray for the blessing of god therupon
 for doing good to many soules, yet I fear my adversarys wil be
 his enemys for following that wch is good in any thing, tho he
 doe conforme

Because I could not peaceably goe to my owne chappel to hear him I went on Nov 5th to hear Mr Crosley the day after at Bramhap, (who by the good providence of god yet holds up

his work of publick preaching without conforming) I did hear him in the morning, but at noone after dinner Mr Dinelaw (the gentleman of the place) moved me to preach in the afternoon, I told him I was willing if Mr Crosley was content, and if it might not prejudice them, they al unanimously desired it, and referred the consequences therof to gods providence, that I took as a cal from god, and adventured to preach, and the lord was graciously seen in giving me unwonted liberty of speech and spirit, both in prayer, and preaching, and affected the hearts of his people ; blessed be god : such a season is worth a prison : let me obey gods call, and doe his wil, and let his wil be done upon me :

this lords day being Decem 4 64 keeping my house, and spending the forenoon in my usual excercises with a freind that had been al night with me, at noon there came several to me, expecting my pains with them, I had nothing provided, but withdrew my selfe about halfe an houre for meditation, and the lord helped me with a profitable discourse upon ps 86 11 : and wonderfully enlargd my heart in prayer al day : blessed, blessed be his holy name : oh the flood of teares :—

because I haue a great desire to wait upon god in publick ordinances tho it be but to hear this minister at Coley I haue therfore sent to a friend at York to consult with some whether I may not according to the Bishops laws goe and hear the sermon in publick tho I be excommunicated, as they cal it, the answer that I haue now received, on Decemb 12 64 is this, that Dr Hitch (now Dean of York) sth yt an excommunicate person is not allowed to be present at prayers or sermon, yet it being usual for such to hear sermons without disturbance he wonders any church-wardens should be so ignorant or malicious as to hinder any from hearing the word, he said he would not deliver his judgment for an hundred pound under his hand, I haue (sth my intelligencer, I think a proctor) searched the canons, and haue consulted with divers ministers about the case, and their opinion is that there is no law prohibiting any person heathen or christian to hear the word-preached, this is the answer, wch smels of Babel and is wofully confused, its not allowed for such a one to hear, yet thers no law, cannon, statute prohibiting, surely where thers no law thers no transgression : but this is like the rest of their stuffe, they make laws as they list—

there came a letter to me out of Lanc on Decemb 9 earnestly requiring my going over upon necessary busines, but it pleased god to prevent it, for my son Eliezer fel sick of a dangerous fever on the day after when I was preparing for a journey, and so contined a fourtnight weak, and it was a mercy I was not gone, for had I been at home when the letter came I had been gone : god hath much broken our harts with this sicknes and yet he hath not broken our family, many had given him up as gone, yet god did secretly bear up my heart in a chearful resigning him up to the lords dispose, and strong persuasions that god would return him to me again : one thing was remarkable, on Saturday night just a weeke after he begun when several came to see him, and thought he would scarce liue til morning, I appointed munday following for a private fast upon his account, Mr Dawson and others promised to come, but it pleased god that before that day appointed came he was much better, and seemed to be wel towards recovery, thus god prevented us with his blessings of goodnes, and made good that promise isai 65 24—before they cal I wil answer, and whiles they are yet speaking I wil hear : so god gaue us an occasion of thankfulnes upon the prefixed day of humiliation, lords day was a day of sweet enlargemt : and as we kept the munday as an incouraging fast, so we kept friday following as an hart-refreshing day of thankfulnes for an almost compleat recovery, and since that he is throughly well : Upon the thuesday after I helpt to keep another day of thanksgiving at Denton for the wonderful providence of god for the liberty they haue yet continued there of the publicke ordinances without disturbance, and oh what an hart-melting day was it, ceertainly it was a pledg of further mercy.

I went on saturday last to spend a sabboth at Bramhap with Mr Crosley and heard one Mr Ord a north country minister, that was lately in prison at York for preaching in a publick church in the city but was released at the three weeks end upon a flaw in the significavit, and it was a precious sabboth to me : the day after being the 30 of Jan, we tooke the advantage of a publick fast, a great congregation came from all parts, the lord helped me to cary on the work of the day (after Mr Crosley had made an expository beginning) with abundance of enlargement from 11 a clock til halfe an houre past three—blessed, blessed be our gracious god for that precious and unexpected opportunity :

upon wednesday feb 9 65 I went into Lanc. and betwixt that and thuesday after I preacht 8 several times and for the most part in several places, tho in private, I must confesse I never knew such an active and unwearied spirit in people in al my observation, they were importunate for my poore pains, constant in their attendance and very numerous in their assembling, it did exceedingly affect my hart, and I laid out my selfe almost to the prejudice of my natural strength, every night was I imployed besides a fast, and the lords days worke, and I was the rather induced to it, partly because it is my natieue place, and amongst my natural relations, partly because their publick administrations are unprofitable and discouraging, and partly because I tooke this as a token for future good, and likewise because I knew not that ever I should appear amongst them again; I knew not what the design of god might be in that unaccustomed boldnes, and unparaleld liberty:

this day feb 20 I haue been at a day of thanksgiving, and there was abundant cause, god had visited a dear friend, and useful person in his place with sicknes, he got 4 to spend some time in prayer, and god gaue a sudden return, for that night he tooke good rest, and ever since hath recovered, and the same persons haue been spending this day in praise, it hath been a sweet day, a token for good, blessed be our prayer-hearing god:

feb 23 (65) was appointed for a solemn day of preaching and administring the lords supper, in a worshipful gentlemans house, the persons he requested to preach were Mr Kerby and my selfe, the minister that consecrated the elemts was a stranger who was much caryed out in speaking largely to the communicants, before and after administration, we wer about 20 and sate about a table, one thing had impression upon me, he told us the disciples of cht after that ordinance were exposed both to greater sins and sufferings then ever before, wch he illustrated particularly, with his eyes fixed upon me, and his hand directly towards me, who sate over agt him, as if he meant me onely, the lord giue me the benefit of that ordinance, and help me to improue that passage:

March 12 timely in the morning being lords day when I lookt out at doore and as I opened the gates there run a man away from thence, down the field, it was a servant to a chiefe adversary of mine, who had been standing just before the

hy? | gates, and walking about the house, as by his footsteps in the snow might be discerned, for it was a great snow that morning, what his end was I know not, but through gods rich providence we injoyd a blessed sabboth, and a greater company then usually before, because that day there was no preaching at Coley, and many of our neighbours spent the sabboth with us, to our abundant inlargement and satisfaction, without disturbance or distraction: Blessed be god:

April 5 65 was appointed by authority for a publick fast upon account of the Holland warre, wch I spent in the place of my birth, where was a very great number, and much inlargemt, and at night being requested I preacht upon that text job 34 32—upon occasion of the death of a mans onely child wherewith he was much affected, where also I had a great assembly, and on the lords day after I preacht three times, at my return, being alone upon Blakstone-edg I fel into serious meditation of the oppertunitys I had injoyed in Lanc. and in parting with it (not knowing when I may see it again) my heart was much affected and inlarged in longings and pantings for some good to soules by that journey: I wil wait to hear what god wil doe:

April 19 at night I had some company came to my house to hear the word of god, oh it was a sweet evening! we were togather til 11 a clock the day after we heard that Sr John Armitage snd his round to seek after conventicles that night he had the constable with him and came to my neighbour Capt Hodgsons, and tho he spake of coming hither yet god held him back:

On April 23 I went and preacht at Peniston, god in his providence so ordering it, that tho I could not be quiet in my exercises in mine owne house, yet it was an advantage to me and others more publickly, for I had a very great congregation and the lord helped graciously by his spirit, and gaue us safety and security by his watchful providence, oh blessed be his name for that sweet day of gospel liberty:

the day after (saue one) I preacht at Bramhap, wch was a good day. After long consultations and intentions I determined a journey into the south and observed a private fast to beg gods leaue and presence, he gaue us a sweet token for good, that day, and a satisfying return of prayer after so that in about 6 weekes time I dispatcht that

journey and returned home in safty, having visited several friends at Cambridg, Derdham in Essex, London, Coventre, Lancash and elsewhere wch are worth a particular rehearsal : oh for a thankful heart !

[july 12 we kept as a day of thankfulness for my safe return—

it was generally reported that they had a warrant to apprehend me at my returne home, and Sr John Armitage searcht my house in my absence, in the dead of the night (as they pretended) for a conventicle, but I haue been now three weekes about home openly, and hear of no danger, blessed be god :

yesterday being july 16 I spent the sabboth in mine owne house and found extraordinary enlargements in prayer and praise, but especially in wrestling with god for mercy in the forenoone for the nation, there was 11 or 12 besides my family, and oh what a flood of teares was there in my house ! we were in safety without fear al day, tho since we hear that the constable and church-warden were met towards our house, but the lord strangely turned them another way :

having a cal and intention to preach at Motram, and being disappointed that day by reason of other provision I helped my father Angier in that publick service at Denton, july 23 who to the admiration of many yet enjoys his publick liberty,

on the thursday after we had a private fast at Denton hal, both wch times my soul was sweetly enlarged, blessed be god :

Mr Bessick parson of Ratcliffe made bitter complaints agt me to some justices that I came over into Bolton parish, and gathered great companys to preach and pray to them, wch he called conventicles, but the justices put him off, he went on purpose another time to complain at a privy sessions, and Mr Hulton of Park a justice told him, he knew not what a conventicle meanes, that yt he informed agt was none, he sd he had heard that busines discust at the councel table many times, and it was concluded negatvely, and thus they gaue him a rebuke for his information.

and upon the wednesday Aug 2d wch was appointed as a publick fast for the great plague in London we observed it privately though after a publick manner, in my fathers house, where my dear brother and I preacht and Mr Jones of Eccles prayed, we continued from 10 a clock to 6 in the evening, it was an excellent soul-melting day, and the day after we kept another fast at another place, people putting on to it and will-

ingly offering themselves blessed be god for those oppertunitys, and the abundant enlargemts we had, wch are a token for good :

At my Return home I found a letter yt was come from Leeds to intreat my paines at Shadwel where Mr Hardcastle did preach who is now in prison for his publick work there, I willingly assented and went, and preacht there without disturbance the last lords day being Aug 13 the lord wonderfully helping and enlarging harts, the night before at Leeds there came tidings that the justices had been at the Bailifs house and that the bailiffs had a particular charge and resolution to goe to Shadwel that lords day, and surprize us, some dissuaded, but through mercy I kept my purpose and the lord directed their course another way, to bring in a meeting of quakers most of whom they haue imprisoned :

the day after at Leeds many good people met together in private where I preacht to them, prayed with them, oh what more then ordinary hart-meltings was there at that time, blessed be god :

yesterday being Aug 19 the pursevants took up several persons at and about Halifax Dr Mawd, Capt Hodgson, Mr Root junr, Nat Shrigley : John Lum ;—and are taking up others to day to cary them to York before the Duke, upon what account tis not known several were afraid of me : but blessed be god we haue enjoyed this lords day peaceably and profitably without disturbance and a considerable number of people :

An 1665] On Aug 24 being Bartholomew day the killing day for al the nonconformist ministers I appointed a fast at my house, I had the help of several good christians, where I propounded 4 things 1 to lament before the lord this sad judgmt, 2 to inquire of god the cause of it [hopes frus- the sins provoking to it 3 to beg of god the trated as its sanctified use of this dreadful stroke, 4 to in- fit— treat god to remoue it—I hope god wil answer before that day shal come again—god graunt :

on Sept 17 being lords day which I spent in private as I was wont in the fore-noon when I was at prayer there came to my house Joshua Whittley, the Constable, and too other men to surprize us, they disturbed us, and though they would shew me no order yet they came furiously in, searcht the house (and as it pleased the lord to order it at that time, much different from other times) they found but four persons besides my family

and would needs take al their names, and what they can make of it the lord onely knows—they left us and we spent the rest of the day comfortably—blessed be god

I was sent for to Wakefield to keep a private fast there on wednesday octob 11th with Mr Wales and some other ministers on the behalfe of Nathan Dodgson a young man whom they judged to be possessed or bewitched, he was indeed strangely taken, especially at prayer, six or seven lusty men could scarce hold him, but he was lift up off the bed with incredible violence, he had abundance of fits that day, had all his senses taken from him, was as stiffe as a stone, did sing in his fits, the lord helped his servants to pray feelingly with compassionate hearts, and god heard prayers, for from wednesday til munday that I came away he had no such violent fits, onely when we went to prayer he was ordinarily cast into a kind of slumber, and was not sensible, he often sees an apparition like a woman, and those that are with him, hear a terrible noyse, but see nothing: I hope god wil doe him good by this providence, I left him in a very sensible melting frame:

I kept the sabboth (upon a call) at flansil hall, and at night preacht at Mr Kerbys house in his pulpit, where I had a large congregation, a good day & night, blessed be my good god:

Yesterday being octob 17 we kept a fast at Mr Dawsons house, and tho I was very unprepared yet it was a sweet melting heart-inlarging day to me:

Novemb 5 1665 I preacht at Peniston and on the wednesday after kept the monethly fast for the plague in London notice was brought into the church yt some troopers were waiting at the church-gates to apprehend me, but I was guided a back way to my lodging at Water-hall, they pretended to come about a briefe to the churchwardens, and whether their intention was to take me I am not yet ceertain, but there came a naughty Bailiffe with them who liues near Sr Thomas Wentworth, who had often threatened to send a party of horse to surprise them at Peniston, yet I stayed and preached a funeral sermon there upon friday for Mr Wadsworths mother, returned home that day, and kept the Sabbath at my own house next following, and preacht three times to a considerable company without any interruption. Blessed be god:

[the fast following I preacht at Denton viz Decem 6 1665

in Christmas week within the compasse of 8 days I kept three fasts and preacht nine several times, I haue not at any time ordinarily found my heart in so settled a frame of tendernes and inlargednes in duty, yesterday exceeded, and now this morning, (being new-yeares-day) came Nathan Whitley and my Landlord to giue me notice to remoue, at May-day next, a sad omen of many troubles in this ensuing year the Lord prepare me for them :

On the 8th of January I preacht (upon a call) at Shadwel, where Mr Hardcastle was taken a second time and caryed prisoner to York, the Lord sent in a numerous and affectionate audience, in the morning I was speaking of the Bailiffs coming that day, I warrant you, said another, theyl come none to day, but whiles I was in my forenoones excercise they came, one Newzam a Leeds Bailiffe was the man, and another with him, he lookt in at the window at me, (tho I [yet the next lords day after the same Newzam took Mr Dury in the same place tho he had no warrant for him nor knowledg of his name, not permitting him to goe on to an end observed him not) and said, I haue nothing to doe with this man, onely he made great inquiry for my name, and desired several to step to the pulpit and bring it, and he would be gone, but they al refused, when I had done, hearing the bailiffs were there I went on to the afternoones work and begun to sing, and they quite left us, saying weel leaue them merry, and we injoyed ful liberty al that day, keeping together without intermission till about 3 a clock, weh was an advantage to all our spirits and a convenience for many that had far home—providence ordered al to the best, and we had a sweet day, blessed be our good god :

that night I repeated at Shadwel to a considerable company, on the munday night, and thuesday at night I preacht at Leeds, on wednesday night at Bramley, where god sent in many to hear me, and gaue us many sweet inlargements :

on thursday when I came home one had come, and watcht at my house 4 houres to speak with me, and desire my preaching at Peniston on Lords day sennight—the day being come I went and preacht there on Lords day being Jan 21 1665-6 where the Lord gaue us a good day without disturbance, a great assembly, some grounds of hope, blessed be god :

Being sent for into Lanc I went, and baptized a child, kept

three days together in private, and then preacht on the Lords day at Denton, and on the fast spent near five houres in publick, being feb 7 1665-6, my father Angier prayed, but had not time to preach : it was a precious day, and I hope god will return an answer of prayer in due time :

My landlord T Oates standing resolutely upon it that I must remoue, and taking possession on Candlemas day, because I had laid out money was willing to put it to reference, foure men were chosen, met yesterday, but could make no end, there being at least four pound betwixt [feb 14 1665-6 them, but this day he coming to my house with several other neighbours, we dispatcht it presently in halfe an houre and he giues me 5li and I am to quit his farme quietly. Blessed be god that so good and peaceble an end is made without suits and contentions which I was councelled to, and my cause was clear, but my spirit is wholly opposite to such violent ways—subscribing to that maxime si vis esse quietus perde aliquid :

I went to preach at Peniston again, and once more injoyed a comfortable sabboth in publick, March 4 1665-6 and though Sr Thom. Wentworth had threatened to apprehend me, yet I kept the monethly fast on the wednesday after, wch was a sweet day. Blessed be our good god :

this day March 24 65-6 is a day of great scattering, hundreds of ministers being by act of Parl banished five miles from the places where they haue formerly preacht, if they take not an oath, which they generally refuse, and this day I come out of Yorkshire to Denton to liue in exile. O the teares that haue been shed for breaking familys, and separating husbands, wiues, parents and children, pastors and people ! the lord look upon it and requite it :

after six weekes wandring abroad to visit [Removed April friends I am once at last arrived at mine owne 30 1666 house, may 3 in the night, I find my family removed, but I hope for the better, to a better house at Coley hall, yet without land, wch as times shape, may proue still, very much for the better, lesse labour and danger, trouble and hazard :

this day being May the 8 I was left alone in my new house, and I see god is to be found in all places for my soul hath had wonderful meltings and sweet enlargements in confessing sin, and in wrestling with god upon my face a good while together, blessed be god

May 27 1666 I preacht again at Peniston beyond my expectations, multitudes of people, flocked from all parts. I found liberty of speech, but not such affectionate workings of heart as formerly, and as I ordinarily feel in private—
 [Referred to my little black book with clasps* god is wise and gracious, and wil make this also turn to good :
 I haue preached 12 times in a fournight journey, and haue travelled many miles : blessed be god :

* This book will be printed after the Memoranda.



Mr Hiet of Croston in Lanc Writ this distich in his window many yeares agoe I think thirty

London me peperit, Cantabria nutrit alma quos retuli
fructus, ossaq : croston habet

he told me he writ it in the window with a diamond set in a gold ring, when he came to the last word the diamond fell out, and he had much adoe to write habet with it, as I evidently saw, wch occasioned in him a strong apprehension that possibly he might lay his bones there but with great difficulty : wch since hath proved so, for after 37 yeares ministry there, he was 1 cast out by the act of uniformity : 2 he had taken an house in Manchester to liue there, 3 he fel sick as he travelled to Preston, and there he dyed, and after very much adoe his parishioners prevailed for his interring at Croston, 4 great danger was made by the present incumbent about a sermon and consequently his funeral, for al sides were peremptory, and the debate lasted long, they resolving to read common-prayer over him, his wife utterly refusing, and god moved Dr Wallery and Mr Pilkington to take their horses and ride their ways, and let them doe as they pleased, and so Mr Welch an honest non-conformist preached his funeral sermon—

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he had been 52 yeares minister—

God hath given in from desperate dangers the life of my son Eliezer at these times.

1 when he was but about a quarter old at Denton he was in a grievous torment of hideous shriek for almost too houres, and by the help of a white candle instead of a clister was helped to a stoole and recovered,

2 when beginning in the poxe, he fel into a fit like a convulsion, wherin we al thought for halfe an houre there had been no life in him, but his body looking like a dead corpse at last he revived

3 in a journey out of Lancashire, I had him before me, the horse fel forward, and lay upon me, and I upon the child, and for a fit none of us could moue, or help ourselues yet none of us hurt, blessed be god :

4 when coming from schoole children having tyed another & him by the coat sleeves, they both fel into a low ditch, my

* In the same book as the Autobiography.

child being under with his face to the grond, his breath almost gone when some men came to help him,

5 by mine owne house a great heavy yate that was loose fel upon both my sons, John got wrestled from under, Eliezer lay there while john called us in the house, in that time he grew black in the face, and was almost gone :

6 he fel downe the stares from the top to the bottome, with his head and face forwards in wch time I made accont to haue taken him up dead, or some of his bones broken, yet not hurt—this was august 10 1661

7 the great middle post of the barne doores being reared to aside he touching it, it fel upon him, and though it struck him doune and might haue killed him yet it fel onely upon the side of his foot and crusht his ancle, wch was shortly wel agen—

8 the last week octob 1 1664 he fel dangerously sick at school and was sent home on horseback he cast much, burnt exceedingly, cryed out of extremity of pain in his head and belly, we made ful accont of a feaver, I sent his water to Dr Mawd who not being at home, he had nothing but recovered by gods immediat providence within three or four days—blessed be god—

9 but on Decemb 9 64 he fel dangerously sick of a burning feaver, was grievously pained and moaned sadly several days, was very costive in his body, much pained al over we gaue him too clisters according to the Doctors direction, wch wrought not according to expectation, few yt saw him thought he would recover, but it hath pleased the lord to restore him—blessed be our good god :

10 I haue a letter from my son Eliezer this night wch is Nov 21 1673—dated Nov 13 from Dusthorp in Warwickshire (where he and his brother are trained up with Mr Hickman in university-learning, in wch letter he acquaints me that the week before as he was going up stairs his foot slipt, and he fell from the top to the bottom, and hurt his back, being not able to goe streight of 2 or 3 days, but now, sth he blessed be god it is pretty well :

11 Upon their return home I find that my son Eliezer hath had 3 great dangers in Westmorland one was a fall doun a pair of staires in Kendal the circumstances of it are remarkeable—

12 another was when bathing him his foot slipt off a slippery stone, he was under water could not recover himself, but his companions helpt him

13 another time he was riding upon the sands was to ride through a lake where was a dangerous bog, the horses feet begun to sink he wheeld back, brought him out, if he had gone on he had been drouned,—but god secured

14 he was dangerously distempered in Scotland god recovered, brought them home Apr 18 1677

On June 9 1666 being a saturday when my maid was gone to Halifax market, and my too sons and I kept the house, in the chamber I set them both a praying and then I went to prayer my selfe, my son John kneeled by me, and wept very sore, when I had done I asked him whether he understood me, he said yes, then I fel a discoursing with them about the state of their soules, we all three wept sore, they were much affected with their state by nature, &c it was a melting season, who knows but some buddings may appear afterwards, they that sow in teares shal reap in joy—oh how many teares haue been shed for them, they are dedicated to the lord, oh for a little grace for their poore soules.

If I speak the language of my heart I haue observed these experiments in my ministry :

1 My great design hath been, in the course of my ministry, and first undertaking it to bring soules home to god by conversion, and the lord hath made me abundantly and unexpectedly succesful therin, I think I haue been more useful for bringing in to christ then building up in him :

2 I haue much bent my selfe to speak particularly and in a distinguishing maner to al both in prayer and preaching, that some word might always be spoken to every ones condition, and not without some good successe, it pitys me any should goe without their portion,

3 I would carefully distinguish betwixt the worke of my office as a minister and the dutys of religion as a christian, my corrupt hart is apt to let the latter fal by occasion of the practice of the former, I find it easier to practice the dutys of both in formality then either of them to purpose and throughly.

4 I desire to doe what I doe in the ministry with all my heart and might, at home as wel as abroad to a slender company as wel as to a great congregation, I would not procure a curse by doing gods worke negligently, if I preach but to one soule it deserues my utmost endeavour, I dare not offer to the lord that wch costs me nothing,

5 I haue been much afraid of doing any thing wch might directly or indirectly strengthen the hands of the wicked, or sadden the harts of the godly, wch sometimes I am notwithstanding forced to doe agt my wil, at least accidentally, my worke is to pul downe the devils kingdome and build up chts, and

6 tho I haue had many temptations and inclinations yet I know not that I haue had ordinarily any strong prevalency therof or resolution to man-pleasing, it griues me that any should be offended with me. Yet I would rather al the men in the world were agt me, then god and mine oune conscience to be mine enemys—

7 my desire as wel as mine inclination is to keep an equal mediocrity betwixt rigidnes and too much carnal compliance, tho I be rather inclined to the latter, and urge my selfe to the former in some cases. I find much want of prudence and discretion how to carry as I ought, on this behalfe lest I run into extremes.

8 When I begun first im my profession of christianity and function of the ministry my charity was farre narrower and my forbearance shorter then I see it must be upon further experience, for if I judg al obstinate that haue sinned foully, and al unregenerate that cannot evidence it to me I may offend god and wrong them, I would rather offend by too much charitable-nes then censoriousnes.

9 I find as much gracious tendernes and useful gifts in those humble christians that haue hid themselues and haue been loath to shew themselues, as in many others that haue been famous and accounted as pillars, tis a useful thing for a minister to put his people upon service, and giue occasion for the excercise of secret graces, and discovery of concealed worth—

10 I find christians of different tempers, some apt to run into one extreme others into another. I find it very hard to suit every condition, so as to giue every one their grain of allowance and yet indolge them in no sin, to curb their frowardnes so as not to nip the buddings of grace, and prevent the sproutings of what is good in their harts and liues.

11 I cannot satisfy mine owne conscience about others commission of sin, that I may not appropriate the guilt therof to my selfe, but keep my selfe pure. I know he that seeth another commit a sin and useth not utmost meanes to hinder it com-

municates in the guilt therof, and I am very doubtful whether publick warning be sufficient I had need haue no more sins to answer for then those I personally commit nor those neither.

12 I am apt to resolute hastily and precipitantly upon some things in judgment and practice wch I see cause afterwards to retract and undertake what I am not able to grapple with, and therby bring my selfe into snares, either to goe on in a way agt conscience, or equity upon experience or make a shameful retreat, and I find so much stoutnes and selfishnes that as the former is a wrong to my soul so the latter to my repute and I can scarce obtain that ingenuity and victory over my selfe, but by the help of special grace.

13 When I haue purposely studyed to shew my selfe in wit or parts, learning or reading I neither please my selfe nor profit others, but am exceedingly baffled, and doe discernably faulter when I would doe better then my selfe in publick I doe worse, but when I lay aside mine owne spirit, and haue least confidence in my parts or preparations then the lord helps most. When I am weak then am I strong—

14 I haue many times had most freedome of speech when my hart hath been very little affected, and my spirit hath been much enlarged when I haue not had vent for it, sighs and groanes unutterable. I find it a different thing to haue words at wil and to haue a hart in frame, tho usually if the lord help me with an affected hart, he helps me with fit and fluent expressions.

15 those labours I haue made most account of haue been most succesles, those I haue made least account of haue been most effectual for doing good a great sinner was wrought upon at a marriage-sermon, when many a sermon that I haue thought in studying surely this wil pierce and wound, hath returned empty as to saving operation, gods thoughts are not as ours, nor wil he be limited by us.

16 I find it an easier matter to goe through the more publick and general workes of my work then private, yea to be faithful in some measure in the former rather then the latter, I can better charge sin home and speak more feelingly and sensibly wherin many may be concerned, then bring things home to particular soules in discourse, personal dealing I find hard to undertake.

17 what parts of humane excellency I haue affected to set

off my sermons with therin I haue been most defectiue, and am usually most helped even therin when I least seek for such notions, as rhetorical flourishes, scripture allusions, natural or moral resemblances, historical passages, philosophical problemes, human adages—I can least bring them of when I most mind them, and they come off best when not so much regarding them, I learn by degrees to omit them :

18 I find it an easier matter to be imployed in the most difficult studys in humane literature then to study mine oune hart, I can more freely buckle to the hardest part of my publick work in private then with any measure of cheafulnes set on personal worke of meditation, selfe-examination, secret prayer &c

19 I can say through grace I am not afraid of the sabboth day, but on the contrary welcome it with the greatest complacency, tho it is the most toylsome day in the week as to my outward labour yet it hath been many a time the most refreshing to my spirit, yea I should not haue knowne how to past on my life had it not been for lords-day enlargements, my one days rest makes amends for my other toyl, my inward quiet is usually more then outward labour on that day

20 I can say by the help of diuine grace that tho I desire aboue al things in the world to be useful in my place, yet I would not monopolize it to my selfe, but desire others might be sharers in doing gods work with as much successe, nay I haue desired god might haue glory and his work might goe forward whoever be the instruments and can as heartily rejoyce when gods kingdome is propagated tho by others as much as if it were by my selfe—

And now when by publick act I am taken off my work I can say through grace, 1 that I could not onely be content but heartily glad if gods work may be effectually done by others tho he should lay me aside as an useles vessel

2 that its more trouble to my spirit to want or be deprived of oppertunity to doe my god service then to want any outward advantages of maintenance &c by my worke—

3 that I doe not abate of my paines in studying any more now then when I was imployed in publick, but haue studyed and spoken as many sermons besides other more constant studys—

4 the lords days wherin I keep house whether I haue lesse company or more my body is as weary and brest sore with pains

as when I am excercised in publick, tho I haue a recompense in the refreshmt of my spirit.

Special seasons wherin my heart was abundantly melted and enlarged,

Tho my heart be usually and ordinarily in a dul dead and frozen frame, yet thers scarce a place or roome where I haue any time resided but as it hath been witnesse to my corruptions breaking out, so to the strong and gracious impressions upon, and waking motions of my hart heaven wards—yet these particularly are most observable.

1 At Cambridge, the first yeare when I was newly separated from my friends, my bowels yearned with some natural affections, and I desired to take that advantage to turne them into a better chanel: then the lord helped me wonderfully in the excercise of repentance,—

2 in Yorkeshire when I begun to buckle on the great worke of the ministry, I knew not whether I was fit for it, and was afraid of rashnes, and missing my way, and running before I was sent withal considering the insupportable burden to be laid upon me—

3 once when I was in loue with a godly yong woman upon whom my hart was too eagerly set, it cost me many a bitter pang wch I desired to improue for higher ends and more spiritual designes, and I am answered much to the better in that kind:

4 in a journey betwixt London and Lancashire where being al alone I saw some thieues hanging near the road, wch mightily broke my hart, and upon such meditations as the lord helpt me to on that occasion my hart was so affected as it never was in al my life that I remember.

5 when I was prisoner, taken by some souldiers to Brig-house, where I was al night, and in the morning in the chamber where I had lyen having read a scripture, and buckling to meditation, the souldiers in the house below me swearing and prophanly talking my hart was much enlarged, especially reflecting on my present condition

6 after I had buryed my dear and precious wife in Lanc and was come home upon the friday after june 7 I was for about an houre so caryed out for gods blessing on me and mine, and for benefit by the affliction and in humiliation upon my

knees, that I think I may say through rich grace that exceeded any other time before mentioned, if I mistake not.

7 in the same place july 26 my hart was deeply sensible of my back slidings from god and from that liuely frame he had begot in me by afflictions and by his ordinance of the supper the sabboth before and I solemnely renewed my vows of a more strict walking with god for the future—

8 october the 5th being saturday and taking the advantage of my maid and childrens absence, in my study for a while my hart was in a very warme and melting frame in prayer for the church, for the congregation, with respect to my present condition, and for my worke and subject the day following, oh it was a sweet fit and season :

9 April 9 1662 sequestering part of it for secret soul-humiliation for three or four houres in the forenoone wch the lord helped me to spend alone about divers occasions wch I writ downe and had in mine eye, the lord wonderfully enlarged my hart in prayer and meditation, and sensibly sealed me up by his spirit—

10 june 23 having the oppertunity of secrecy by being sole house-keeper, having settled and stirred up my thoughts in meditation to the duty of prayer, the lord was mightily with me, and being much dejected in spirit I lay prostrate on the floore a considerable time, with sighs and grones, indeed, truly unutterable—blessed be my good god—

11 upon the lords day Aug 2 1663 being warned not to goe to Halifax church for excommunicate I kept house al day with my too sons and servant maid, upon wch my soul injoyed a sweet rest in the lord, such a day as I injoyed not in private this many a day, I see god takes in when men thrust out, and tho our house was watcht, and Sr John troop beset other houses yet we were quiet :

this I may say of lords days many times since and little doe men know the courtesy they haue done me in this thing—

I would be freely at the lords dispose and desire not to limit the holy one of Israel, but if it were the wil of the lord I desire now to be dissolved upon these following grounds,
1661

1 that I might compleatly and constantly injoy the lord my god, I am weary of this great distance from him, and the more

I injoy of him the more I long for perfect communion with him, yet I am forced to a sad and sometimes long estrangednes from him.

2 that I might dishonour my god no more by sinning, grieving gods spirit reflects back griefs to my soul, yet to this grieve am I under a fatal necessity by reason of my original depravity, and nothing but the pangs of death wil break these bonds.

3 that I might not be led into or lost in the temptations of the times, snares are a laying clouds arising, and I suspect mine owne strength tho I would not distrust gods, and I am afraid of being a scandal to religion, and grieve to the godly by sinful compliance.

4 that I might liue no longer then to work for god, the suspending of non-conformists is aimed at, and I would not be laid aside as a useles log, I would not haue my master find me idle either through my sinful default or imposed necessity.

5 that while I worke I might be succesful I haue not found of late that fruit of my endeavours as formerly, and if it were gods wil I desire not to be sent upon an hardening worke, but rather to be removed then doe no good—

6 that I might not surviue my liuely impressions under my late pressing afflictions, I blesse the lord I never injoyed so much of god, or had for so long a time such a melting frame of hart as I haue had since my dear wiues death, I would not liue to loose it.

7 that I might injoy the sweet society of glorified saints in heaven the spirits of the just made perfect al the army of patriarchs, prophets, apostles, martyrs, ministers, christians of al rankes, in particular those of my precious relations that dyed in the faith, formerly and lately, sit anima mea cum anima beatæ uxoris meæ sanctæ Elizabethæ.

Yesterday Aug 2—63—and at other times the lord hath helped me earnestly to present before him these things wch I am upon my watch for answer to

1 sealing a pardon to my soul of those sins wch my conscience tels me of guilt in by many secret nips and challenges formerly or lately committed :

2 power agt my particular corruptions to which I find my heart and nature most inclined, that sit close and prevail, and haue cost me many tears :

3 Direction in my general and particular calling that I may behaue my selfe wisely, that I may not either neglect necessary duty, or bring my selfe into needles dangers in this my sad condition

4 that god would restore me to my publick work in his house, and the rest of his ministers, and giue us and our people our wonted priuiledges :

5 that god would either content my heart in my present condition, or find me a suitable yoke fellow, help me to keep his way and giue me a mercy

6 that god would bestow grace upon my too sons spare their liues, increase their learning and capacity, and put into, and use them in the ministry :

7 that god would work on the hearts of relations some poore brothers that are yet carnal, for whom many a tear hath been shed, and make them exemplary

8 that god would pluck the feet of my friends out of their present straits and snares, humble them and me and giue a gracious issue out of all afflict

9 that god would humble and awaken his own people and stir up a spirit of prayer, repentence reformation, and brotherly accommodation :

10 that god would promote his work in the world by subduing anticht, converting jews, inlightening blind nations, blessing plantations, reforming reformed churches, restore power of gospel-ordinances, work on the kings heart, and make him an instrument of good to this church, wch my soul hath mightily breathed after—the lord say amen to al these—



O RO HIDE YOU WEL

My soules a hunted roe, my life's in doubt
 afflicting troubles compasse me about,
 as hunted roe in mountaines am I chaste
 with fighting, fleeing am I sore amaz'd :
 Woe to thee, o my soul, my body, all,
 if mortal enemys doe cause thee to fall,
 What shal I doe or whither shal I goe ?
 to scape these dangers, and prevent this woe ?
 hide wel thy selfe, when troubles thee assaile,
 unles thou hide with god, they wil prevaile :

On one hand satan with soul-catching art,
 tempts, troubles, tickles, and then makes me smart,
 with open force, with secret fraud attempts,
 to draw my soul to sin, and so torments,
 my life doth stand in danger every howre
 since mortal mighty foes would me devoure,
 what shal I doe, or whither shal I run ?
 resist I cannot long, my strength is done
 gods name's a tower whither soules doe flee,
 by faith and prayer I'le hide my selfe wth thee :

The world comes next, and proues a deadly foe,
 tho smiling oft yet in the end its woe,
 her pleasures profits and her honours are,
 as gilded baits, her beautys daintys rare,
 her syren songs are al bewitching charmes,
 her sweet embraces end in deadly harmes,
 how shal I scape these straits, and break these snares
 to free my hart from feares, my mind from cares,
 god is my anchor, center, there I'le hide,
 my trembling soul, his promise is my guide :

Its frownes oth tother hand, and blustering stormes
 its tumbling waues come roaring with alarmes,
 to make me sore afraid and wicked men
 threaten my downfal from their lion's den,

such feares possesse me, dangers doe dismay me,
 my real foes scorne, seeming friends betray me,
 the worlds a prison, and tormenting rack,
 al burdens center on my furrowed back,
 how shal I be freed from these mortal feares
 I'le hid my selfe with god by prayers and teares :

Let wicked rebels run away from god
 like guilty Adam from the common road
 of humane observation and goe downe,
 toth sea, to hel, in Carmel find a roome,
 at last to heaven climb, the powerful arme
 of justice wil them strike with dreadful harme,
 But oh my soul like Noahs weary doue,
 comes to the ark, comes to the sun of loue,
 like hunted roe hide thee from these hel hounds
 ith holes ofth rock, in chts al healing wounds :

Then o my soul thourt hid, and onely then
 from angry god, and from malicious men,
 when others subterfugiums are remov'd
 when naked soules are set to be reprov'd
 by th righteous judg, then sitting on his throne
 seeking a shelter with despairing groane :
 oh then a rest in chts beloved brest
 is worth ten thousand worlds, oh blessed rest,
 ful wel thou rt hid if thou absolv'd doe stand
 through faith in cht on jesus his right hand :

tho al men seek their owne, and none doth care,
 for publick good, yet most men could prepare
 for future state, and hide their treasure sure,
 where moth nor thiefe can hurt, and wil endure,
 Alas what treasures can we haue below ?
 what barren crop of that we richly sow !
 Nay life s a vapour, richest pearles but drosse,
 things most unceertain that haue fairest glosse,
 where shal I trust my goods or lay my load,
 not here my life is hid with cht in god :

And tho ful oft I fear my soul be lost
 by waues I'me covered, and with tempests tost,

tho grace be little and corruptions strong,
and tho I loose my selfe and oft goe wrong,
tho through temptations and desertions rife
I cannot read my name ith book of life
yet stil my soul's secure the covenants sure
his loue once fixt, grace given, doth indure,
my souls not cast at Randum in the wind
its hid with god, and he that hid can find :

Little, ah little, did I then conceive*
when thus I played with my name of late
this motto would be verified so soone,
and proue so suited to my flitting state,
But now I see a little time translates
a wild conceit into a moral truth,
tho twas no meere invention of my brain
since things fore mentiond were fulfild in youth,
what formerly was true yet mistical,
is in the letter made historical

The great Jehovah under whose command
al creatures moue as lines unto their center
hath wheel'd about whole nations with his hand
and now at last caus'd old foes to re-enter
Our nation staggers like a drunken man
to al extremes and woeful innovations
in church and state, wch bring a winnowing fan
to try and turn us, yea to desolations
What should I doe or whither shal I goe
when uproares thus disturb this hunted Roe

The domineering prelates having got
our lawful soveraigns ear and heart unto them
lay heavy rods on non-conformists lot
and seek by new-made statutes to undo them
first was produc'd the uniforming act
wch cut off hundreds on a fatal day
and banisht them from pulpits for no fact
but walking with their god in perfect way
amongst the rest (tho worthles) this poor roe
from plains to thickets is chast by the foe

* Here is a little difference in the ink, showing an interval after the
previous stanzas.

Shepherds with flocks are found in private places
 and consecrate their houses for devotion
 there seeing god's and one anothers faces
 they travel home with streight and speedy motion
 But satan envy'd this, devis'd an Act
 to root out conventicles through the land
 voted, sign'd, publisht, tis by common pact
 five praying in an house doth crosse command
 this hunted Roe once more must be retir'd
 and sort with few lest treason be conspir'd

Nor yet there are they safe or quiet either
 out of these holes these harts must hunted be
 their houses are too sweet, the wind and weather
 must try the standing of the rooted tree :
 Another act succeeds to banish quite
 these preachers from their houses and remoue
 them five miles distance from their peoples sight
 that absence may abate their wonted loue.
 thus is the Roe pursued from his home
 and must not to his wonted cage once come :



EXPERIMENTAL AS TO OTHERS.

The god take not his loving kindnes from his servants and their seed yet they are often punished by their children in the same kind wherin themselues were an affliction to their parents, as one that had a bastard before he was marryed, so had his son, tho god gaue repentance to both savingly: J B

persons of good repute for civil honesty haue been left by god to staine and shame themselues by one act of wickednes, in some he makes use therof for humbling their harts in order to their conversion and salvation, in others onely for terrour and amazement, and these adde more sins to their prophanes then could haue been imagined to haue been in them, and usually grow harder and fill up the measure: H S

'tis dangerous to deferre the doing of that wch is resolved upon for want of a perfect oppertunity and ful juncture of al conveniencys, usually the providence of god casts in new and unexpected occasions to intervene, and in a godly cause deferring mariage upon slight grounds were glad to doe it when inevitable cause of trouble to themselues and offence to others threatened to interest, W H

the devils kingdome is many times hindred by that wch he mainly aimes for the upholding therof and demolishing of chts, god overtops, outwits, and undermines satan at his owne game, tho satan opposeth us in this congregation yet it more tends to union, discovery, and edification of christians as a godly minister being silenced at home was intent to spread the gospel by travelling through and preaching to very ignorant countrys and congregations—in W

Wilful wast wil haue a woeful want, prodigality brings penury and misery, riches got with basenes and covetousness are cast away with as much desperatenes and licentiousnes—a young man having an estate left in one year, betwixt march and march spent al that was left him viz 400 li and run into Ireland and there was miserably lost, his company while he had money sate bare at paying of the reckoning and called him master, but miserably deserted him in extremity—J S

they that oppose truth meet with oppositions and contradiction among themselves, error is as different from it selfe as from truth, and they that run from god and his ways for fear of trouble meet with a great deal more in sinful paths, some say

they are afraid of trouble by discipline heap up teachers to themselves, those teachers are woefully disturbed by quarrels, so the devils kingdom is divided and shews itself to be a very babel, and near a fal—C T

Such is the deceit of our harts that we are apt to plead much for that wch when it comes to practice we oppose with al our might, once pleading mightily for loue, union, and condescension among christians, and as a help to it, plain hartednes, faithfulness in discharge of duty, taking things in best sense, bewrayed abundance of pride and passion in wresting made contrary to intention before the discourse was ended J L

plain, upright-harted, close walking christians know much of gods mind, especially such as are much with god in secret serious prayer, an ancient christian woman told me that god had acquainted her with divers particular passages before brought to passe wch she made known to some christians, and concerning this nation she told me that she had a special satisfying impression, that a dark and sad cloud would come over this nation but it would be but short tho very sharp storme—then god would open the cloud, and discover his power and loue,—and settle the nation and church in a comfortable posture, and there continue his presence a long time it may be til the great day of judgmt—ther should be mighty workes accomplished whoever liued to see it—K K

As persons liue so usually they dye, and the more wit and learning they haue the more dangerous and desperate is their condition, for such are hardened in their sins, and conceited of themselues, an old man living wretchedly and wickedly, gaue himselfe to verses, storys, jests and witty inventions, made a jest of the things of god, scarce ever read chapter in the bible, found great fault with the prophets and apostles, made nothing of their writings in comparison of the 4 evangelists, yet being confident of his salvation, made nothing of death, but a 3 houres worke, affirming he long had the white stone, yet continuing in very idle atheistical discourse til towards his end, 4 or 5 days before his end he sd a little curre lay at his pillow always barking, and a lusty black man with a cloak, and jingling spurs came and would needs lye with him recited for him and would needs haue him away, at last dyed senselesly and sottishly, july 6 59 R B

pride and selfeconceitednes is a dangerous forerunner of a fal when persons think and esteem themselues aboue others usually

they fall below others, a young man newly entering into the ways of religion, got quickly to the height thereof and above many his seniors, entered into the purest church, as was thought was the forwardest amongst them, fell to preaching and expounding scripture among such as were gathered together for that purpose, despised others, prayed in high strains, with great zeal, yet fell off, run into debt, carried himself foolishly, told many lies, fled into Ireland, left an ill savor behind him where he was, had solicited and obtained a young woman's affections without parents knowledge and consent, and now cashiered all—oh learn by these
—M T

Covetousness and hankering after the world is a sore evil, and attended with many crosses and sins in them and to them, though its dangerous to make misinterpretations of gods dispensations, yet this was a heavy judgment and accident—in Bolton parish the whole family went on a lords day to publick assembly, leaving a maid servant, and a youth of 10 years of age within who were both barbarously murdered and the house robbed the woman as was thought contended with them, whereby she received many grievous blows, was fearfully wounded, and speedily and surely killed, and dragged out in an inhumane and uncivil manner, the boy running away was followed and in leaping over a hedge had his braines dashed out with a great stone, this was done about 9 or ten a clock in the morning, and not found till night, they had gone and taken five or six pound of money out of a chest, run away, were not heard of, it was done July 17 1659—
R G—

They that goe out of their places and interpose beyond their bonds to drive away and lay aside others are themselves laid aside in time. The case and state of our own nation sufficiently evidenceth this. What changings have we seen in a little time, the army came forcibly and dissolved the parliament in 1648 and set a number to sit, who like jehu drive on furiously, and then was overturned in 1653—then ruled Ol Cromwel with great pomp and majesty till he dyed, and his successor and son Rich was deposed in 1659 and trampled upon with all his allies and creatures with the greatest ignominy and disgrace—though god retaliates and gives to men as they have dealt with others,—god is holy in all his ways and righteous in all his workes—his ways are unsearchable and judgments past finding out—

When god begins in a way of affliction many times he pro-

ceeds to bring many near together, one in the neck and back of another, so that deep calleth to deep, and one trouble invites another, our troubles come almost al at once, tho in great gentlenes and tendernes he hath dealt with us—ther was a rising in Lanc and cheshire agt the present powers august 1 1659 wch was matter of great fear and astonishmt to us, since they were but a handful agt a whole nation, being disappointed by their confederates elsewhere, I confesse I was always dissatisfyed with the manner of their rising and thought they would not prosper, wch came to passe for on aug 19 they were fearfully routed, tho not so many slain as the report came first. Yet the whole country brought thereby into great extremitys, suspicions and oppressions; On Aug 6 and 7 my wife was in great pangs of travel, and was near giving up the ghost, tho god brought through at last yet the child was very little, and troubled with many infirmitys and after some fears and hopes we had, it sensibly decayed with sad sighs and groanes, day and too nights, and then expired aug 24 wch was afflictive to us al,—and for my selfe I was apprehended by a band of souldiers aug 9 wch was some trouble to me and distraction to the family, tho suddenly released, yet stil threatened with new troubles, and miserably abused amongst our jeolous neighbours, and know not how things are in my dear native country

god hath various ways for the begetting of grace in his servants, most usually it is by meanes of his word preacht yet sometimes by his workes of providence, and other ways, a godly woman was with me this day who had her first workings by meanes of thunder, one night being in bed was so affrighted with it that she thought she was ready to drop into hel, wch she is suspicious of, but upon discourse with her I thought might be said 1 her god set it home by his spirit for the inward voyce of gods spirit spoke to the hart as outward voyce of thunder spoke to the eare, its a natural thing, not much observed by many, nay she was wont to be nothing at al moved therwith, no not so much as she ought and most others were, 2 bec tho it was not first by the word yet it was not agt it, but set her hart more dearly to prize and improue the ministry of it, and take much more paines therein then formerly, 3 yea by that meanes together with the word of god he wrought such impressions and operations as usually accompany the work of conversion, sense of misery necessity of cht—4 bec it hath

continued for so long a time yt was not a sudden notion and vanishing consternation but tooke deep impression, so that the woman hath continued in the ways of god for these 13 yeares together—H A

its gods mind and wil to try us sometimes with shroud temptations its dangerous to conclude any thing rashly, or speak in hast as david sometimes, sometimes a bruit and storme may blow over and be unexpectedly dispelled, as in my case when I met with such opposition from some that had pretended friendship, and saw what advantage they had got agt me in respect of state affaires. I resolved to quit this place and to leaue, but their spirits are groune a little sober being partly ashamed of what they haue done, and now inclining much to an accomodation, and bringing in another man—wait and see how god wil at last dispose of these things—

When persons are very sinful and prophane, god leads them into such ways in judgmt to them as wherby they may forme and hasten their owne ruine, I beheld in my owne native country in my sojourning as a traveller there for a little while more then ordinary wickednes, great drinking, swearing, sabbath-breaking, whoredomes, robberys, games, horseraces, dancing revelling, and contempt of the gospel, that I confesse I feared a sad hand of god would fal upon them, and now they are likely to endure the brunt and sharpnes of it, and be almost undone in their estates, the good lord sanctify it to their harts,

its an easier matter to be imployed about any thing tho never so difficult then hartwork, I find I can buckle upon the hardest studys more easily then search mine owne hart throughly and to purpose—

I see when persons presumptuously boast of their strength and get the upper hand and trample down others thats a clear presage of their declining state, pride goes before a fal in persons and people—

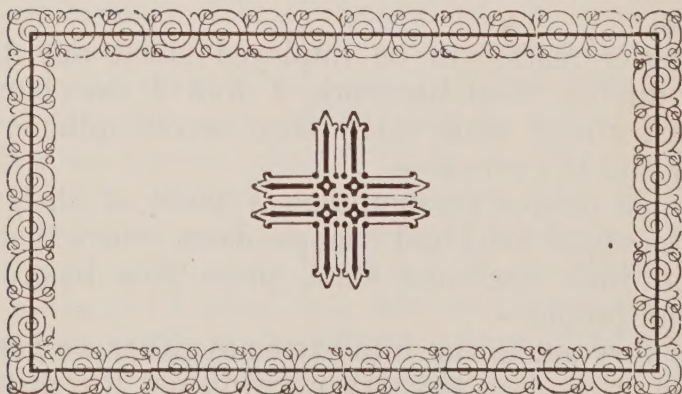
We are very apt to run into extremes either we goe on in an usurpation or tyranny, sectarys one while old Royalists another, an opposition to a king, or an absolute arbitrary irregular monarchy exprest—

what persons doate upon and praise and prize beyond a due decorum god takes away from them, a man had too neat mares both dyed within a little space I fear they were overprized—

Ah sinful soul, advance to christ by faith
 looke unto jesus, that sweet saviour sth
 look up to me and be ye saved al
 from woeful bondage and your dismal fal
 why dost thou stand in doubt or look about
 can any saue but he or bring thee out
 of cruel-bondage, and those fetters strong
 where satan rules with princely power
 these woeful slaues, whom none can
 but cht the king of saints, to whom

Began this instant november 12, 1660, 2 chap. in gen., 2 in prov., 2 in math., every day—morning, noon, night.

[The foregoing *Autobiography* and *Memoranda* (133 to 222) are contained in a diminutive pocket book, about three inches by two, in the very smallest of Mr. Heywood's small autograph. There are about thirty pages which I have not printed, being texts or mottos taken from Ezekiel, Jeremiah, &c., one from each chapter.]



I confess the day of our parting from our dear flocks and familys is a sad day, March 24, '65 66 but I hope it may be for some good. I hear of mighty workings of affections upon account of the separation

1 my first stage was from my own house to Halifax, and considering the many friends I took leave off, it was a considerable days-work, it melted our hearts having been aboue 15 years together, and many endearments betwixt me and my dear people.

2 day I came to Denton, it was the weariest, most tedious journey that I haue had that way wch I had gone many hundred times, but scarce ever with so sad a heart in so sharp a storm of weather. At Denton I spent the Lords day, an honest man preacht, did good I hope, blessed be god.

3 my father Angier having ventured to tarry at home til munday, I being to travel with him we set forth that day, March 26, and went to Mr. Hides of Norbury, and were there too nights, and there I hope did good, himself being infirm, and his sister dumb and lame, we prayed, and met with god.

4 on Wednesday we travelled together to Sr Thomas Stanleys of Auderley, where I being called to goe to prayer in that large family the first night we came, I had a temptation to study and speak handsome words with respect to the company, but reflecting, to whom I prayed, and that it was no trifling matter I set myself in serious earnest to the work and god helpt me to speak to him seriously with respect to the state of their soules and the good of the family.

5 tho Sr Thomas was very earnest with us to stay yet my father was willing to giue a visit to his wiues aunt, my grandmother Mosleys sister, thence we went to Mobberly 3 miles, she having let her house, and reserving but too rooms for her selfe, sent us out to lodge at another house, travellers must be prepared for all conditions, there I had not a roome to pray in, but walking into the garden met with a good house of office, where I fel on my knees, and I met with my god and he melted my heart graciously, blessed be god :

upon friday march 30 we went to Mr. Leas house of Darnel, a gentleman of good rank, who marryed Mr. Venables daughter where indeed we were very nobly treated and entertained, spent the lords day at Over, where we heard one Mr. Hall a conformist.

* From a small pocket book, referred to on page 202.

upon thuesday after we went (upon a call to keep a private fast) to Mr. Crews of Utkinton Lord Crews son, where we had a very sweet day, on wednesday April 4th, 1666, my heart was wonderfully enlarged, our god gave us a token for good in our exile blessed be his name.

herin I observe a singular providence, I haue my book about heart-treasures to finish, but at home I had not liberty to write any for visits, studying sermons and preaching, but at those gentlemens houses I haue a chamber to my selfe and write it all the day long, so as I could not doe at my owne house.

from Utkinton we were sent for again to Mr. Lees of Darnel to keep a private fast where upon thuesday april 10 we spent the day very sweetly Mr. Hall, his son, my father Angier, and I spoke from a scripture and prayed it was a blessed day, oh the meltings my heart felt there that day!

on wednesday we returned to Denton for my father was visited with a goutish humour and desired to be at home, where I left him and came on thursday to the funeral of old Mr. Strangeways, heard Mr. Heyrick preach, then came to my friends in Bolton parish April 12 1666.

there I preacht many times and had a considerable auditory, but especially kept the lords day at mine owne house at water-side where my father now lives, a great assembly met, I preacht both ends god wonderfully helpt on lord's day, April 15, 1666, and then again at night.

upon wednesday after Apr. 18 (the day wheron both my sons were born) I had a cal to keep a fast at Mr fogs house in Darcy-leaver, there the lord helpt wonderfully, I preacht and prayed from 11 a clock in the forenoon til 5 a clock at night. blessed be god for that sweet day.

on the thursday ap 19 I went to visit my brother at Ormes-church, who hitherto hath been wonderfully hid in his owne house, secured from danger, and hath larger opportunitys for study than ever before. there I preacht privately upon the lords day at night, & stayed til thuesday

upon thuesday april 24 I returned to little Leaver, on the day after, which is that called St Marks day, (upon wch just 11 yeares ago was marryed) my brother and I kept a fast in Brea[k]mit for four young men going the day after up to Cambridg—we preacht and prayed amongst a large company, and had a sweet day, blessed be god.

on the friday after April 27 we kept a day of thanksgiving for my brother and sister Whiteheads recovery out of the feaver, wherin god wonderfully helped my heart to reckon up his mercys, beyond my usual frame and strain.

On the Saturday we went to Manchester to see friends and doe busines, and met with several of our banished brethren, stayed al night at a friends house and upon the sabboth day morning I preacht among several good christians, and then we went to spend the sabbath in publick at prestwich, and came to my father Heywoods at night where my brother preacht to a considerable auditory

upon the munday morning 6 persons came to me about a private busines for an agreement of it, then I was sent for to visit a sick man, prayed with him, then went to a funeral at Bolton, heard the sermon, then visited a kinsman's son, very sick, then preacht a sermon at night, and so took leave: and thuesday morning, may 1 1666 came homewards for Yorkshire, we were 4 ministers lodged togather at Littleborough, Mr. Starkey, my brother Heywood, and my brother Angier, and my selfe, my too brothers came straight to my house, but I went to Bradford with Mr. Starkey to see Mr Waterhouse where I met with old Mr. Wales, Mr. Johnson, Mr. Sharp, &c., and was much refreshed with their company, and when they were for going to bed I set on my journey and came home that night, through the good hand of my god upon me, and found al well, in a new house, a sweet habitation, near the chappel, at Coley hal, and stay at home a fortnight, coming home may the 3, and staying there till may the 16:

in the time of my being at home many friends came to see me, and I spent too lords days at home with a considerable number of christians to my abundant comfort, oh they were refreshing days, and dutys! I preacht to my neighbours several times in the week days, and observed a solemne fast on may the 15, amongst almost 20 in my house, and god was wonderfully seen with us:

the morning after, by sunrising I left mine owne house, and went to Allerton, to see my friends there, then visited Mr. Bentley at Bingley, whose condition is sadder than mine, for he is in the same house with some because of whom he cannot comfortably serve god, nor hath he the free exercise of his religion as he desires, and wisheth for any house of his own,—

thence I went to Menston and was all night with Colonel Charles Fairfax, where I was very kindly entertained, thence I went upon Friday to Bramhap, and spent the sabbath day comfortably with Mr. Dineley, and to old Mr. Rawden of Rawden at night, where I had also a large auditory, there I stayed all night, and met with very much refreshment :

The day after, being munday, may 20 I went to Bramley, and was all night with Elias Hinchball, when suddenly there was got a great number from Leeds and other parts, and I preacht amongst them till almost midnight, wher the Lord graciously assisted :

on thuesday I went to Leeds, a prohibited place, there at night I preacht at John Cummins house where we had a very great number of affectionate persons in Leeds—the Lord protected, tho a bailiffe came to Robert Hickson's house, where I was al night, and therefore I rather chose to leave Leeds, and on the wednesday night came to Hunslet, wherin I preacht to a pretty ful congregation at the house of Jeffery Beck, the Lord made it a refreshing night to many soules, though our adversarys watcht, and gnasht their teeth when they saw so many coming together.

On thursday may 24 I went to Wakefield where in the afternoon I preacht at my lodging wch was the house of Mrs. Elizabeth Riddlesden. on Saturday we kept a fast at Mr. Kerbys house, there the Lord graciously helped me in preaching and praying—on the same day I rode to Peniston, where I spent the Lords day in publick without disturbance, being may 27 there was a numerous congregation from all parts, and I had great liberty of speech in preaching and praying but not such meltings of heart as sometimes I have injoyed, nor can I be so affected with the state of soules, or doe yt good that my heart desires.

on munday I came from Peniston to Allethorp near Wakefield, and preacht about 6 a clock at the house of one thomas Holdsworth, and stayed all night with my sons (who were come to meet me) at the house of John Kirkes :

on thuesday I brought my sons within two miles of mine owne house, and then turned to visit my good friend Mr. thorp at Hopton-hall, from whence we went to visit friends on the wednesday, and on the thursday I preacht to a few there, and then went to Robert Bins house to visit my friends about

Slawait where I am wont to keep excercises every year—but now they are fallen and al things changed.

on friday at night June 1 in the night I returned to mine owne house, without danger, where I spent the Lords day next, and god helped me in the work of the day, and preserved me and the company with me.

on the munday I kept a day of thanksgiving at Coley hall with my neighbour Capt. Hodgson for gods mercy to him in his deliverance out of prison upon wch day I found my heart in a very dull frame, and not so affected as usually I am in those solemne and sweet excercises

on munday night I went to visit my good friend James Sagar (a very able ancient christian) who being sick had sent for me, I found him very weak, prayd with him that night and in the morning, and through mercy, he was much better when I left him, towards night I came homewards, visited Mr Nesse and several others in my return, and came home on Tuesday night, June 5, at wch time I had this sweet providence, [good James Sagar is now gone to heaven] thus it was, there was two men came up by my house about ten a clock in the

evening, the one was ill drunk, as they came up they ranted and roared saying where art thou Heywood, come and pay thy fourty pound,—by that time they got to the barn end, not aboue 2 or 3 rood from the house I met them, the one was fallen, the other lifting to get him up, my horse was frightened and would not goe by at last having got him up, he reached towards me, and said he would see who I was, but the other held him off, and bade, let him alone, come by friend, so I went by, what would they have done if they had known it had been I? but god hid me from them, for I had not mine owne horse, and I had a gray coat, and did not speak for they would have known my voyce—blessed be the keeper of Israel, who preserveth my going out and my coming in to this day

on Saturday night june 16 upon earnest solicitation, I went to Bramley in the night, about 7 miles, god graciously preserved me, I preacht three times the lords day, and was much refresht, the hearts of people much affected, I hope some good was done, and so visited friends, by the way, and returned home on munday night with safety, june 18

on the night after, being jun 19 I went from home to travel

into Lancashire, and on the wednesday in the way kept a private fast at Sowerby with my good friend Mr. Dawson, I confesse I found not my heart so enlarged as sometimes, the lord help me to discover the cause on thursday I came into Lanc and was al night near Ratchdale. on friday jun 22 coming by Bury, I came providentially to the funeral of my aunt Winstandley my brother Angier preacht a Rhetorical sermon from 2 cor 5 4. on Saturday night I preacht in private and on the lords day kept the Sabbath with a considerable number in the house wherin I was born, and preacht again at another place at night, the lord graciously assisting :

On munday I set towards Denton, was stopt with work at Manchester, on the thuesday I preacht to a number of good women who there kept a private fast and I set them in and left them it was a heart refreshing oppertunity

the same day I went to Denton, and there spent the remainder of the week, Mr Seddon preaching on the lords day, the lord helped.

on munday I again travelled with my honoured father into cheshire, on munday night we lodged at Dunham, with my Lord Delamer, where we were nobly treated, yet I thought home and heaven is better than all this, I had affecting considerations of the excellency of grace beyond al the worldly pomp and splendour.

on thuesday we went to Mr Venables of Agden, where we were wel treated, but I tossed all the night in bed and could not sleep one wink by reason of toothach, yet was pretty wel the day after, then I saw the mercy of sleep, and felt my unfitnes for holy thoughts in pain, for if I could have got my thoughts on any good subject I should soon haue slept, as I too sadly experience in prayer in the morning :

on wednesday july 4 we came to Darrel where god had made a sad breach, by the death of that precious gentlewoman Mtris Lee there we stayd till munday, (except an excursion to Utkinton to visit Mr Crew), and injoyed much comfort in that place :

on munday we travelled to Sambick to visit Mtris Shaw-crosse, from thence we went to Mr Unions house at Clossehouse near talk-oth-hil, who is something a deformed man, and hath a comely wife, and is exceeding jealous of her, wil needs be

divorced from her, disownes some children, shuts her up &c upon no real ground but his owne melancholick conceit

on wednesday we went to Leek in Staffordshire, and visited one Mrs Parker, Col Venables daughter who married agt her fathers consent, the thing is sadly aggravated, and he is wonderfully exasperated agt her, she weeps bitterly, hath buried two children, there god made us of some use, and so we returned on thursday to Denton :

on friday I came to little Leaver, spent the Sabbath in my owne house at water side, where my father lives, had a great auditory. on munday evening preacht again at Ralph Leavers with Mr Hulme, on tuesday went into Yorkshire, lodged openly at mine owne house at Coley-hall, and so passed on to Knaresborow Spaw where I met with many good friends of Leeds and otheres, and found comfortable employment, on Saturday in the afternoone I preacht at Widdow Hogs, on lords day at my quarters, and George Wades, at his request, and had a considerable number. on munday a number of Christians kept a private fast at one francis Ingles near the wels, where the Lord helped me wonderfully in preaching and praying on wednesday I was imployed at another place, on thursday returned to my owne house at Coley, dined with Mr Dineley, as I came, and so to little Leaver on friday with my sister, who was the onely occasion of my voyage to the Spaw, it was a blessed journey both to soul, body, estate. Upon lords day July 29 I preacht again in the house wherin I was born, a great number flockt thither, so that there was no roome within doores, god made it a blessed day to me and on the munday night in Bolton, on tuesday morning near Bolton, in the evening in little Leaver. on wednesday in Breamit I had opportunitys of preaching to considerable numbers.

on thursday I returned homewards lodged by the way at Chadwick hall in Ratchdale parish there was imployed, on friday visited friends, and at night lodged with Mr Horton, where I hope god made me of some use. on Saturday night I lodged near Sowerby bridge with Mtris Root, heard honest Mr Jackson at Sowerby on the Lords day, who for aught he knew preacht his last sermon there, being sadly opposed by Dr. Hook vicar of Halifax : on munday night I came to my owne house once more, Aug 6th :

Being at mine owne house at Coley, Mary Wright a gracious

woman and good friend of mine sent to me to keep a fast for her, she being great with child past her time, and after a strange manner, in the morning having the opportunity of secrecy, I went to prayer for her, was much enlarged, in the afternoon came a friend or two more (for being harvest we were disappointed of the rest) yet we spent some time, but I was much straitned, that night she gave up the ghost in travel, and the day after Aug. 11 1666 she is to be buried, wch is this day and the child with her, god hath taken her to rest but tis a sad losse to the family and society, for she was a hearty, affectionate, active christian, a dear companion to my sweet wife, to whom she is gone :

Aug 15 my neighbour Jonathan priestley sent to me to keep a fast for him being very sick, we did so and he presented several things to me in writing to be spread before the lord the lord helped exceedingly, oh what a frame was my heart in, almost for two hours together, it was a sweet day, and I hope god wil giue in returnes of prayer, in due time ; he recovered shortly

Those two Sabboths I was at home (viz Aug 12 and 19) I spent with much enlargement having aboue 40 persons either day, and god hid us so that we were scarce suspected, nor did my enemys know that I was at home, besides constant opportunities on several week-days :

On Wednesday night Aug 22 I went from home (after my preaching there) two or three miles from home in the night, and preacht there the next day, then travelled to Bramley where I preacht at night to a large auditory, the next day I travelled a little ways with good Mr Wales who is also banished from home and is now gone into the North with his wife, I went with a friend to see a house that they in those parts would have me to take to liue in with my family, tho I judge it not convenient. the same day I travelled to Wakefield, and the day after I preacht at Mr Kerbys to a company who kept a fast : and after that travelled to peniston, and there preached twice upon the Lord's day, being Aug 26 and had a large auditory, and sweet enlargements :

on the munday I travelled with Mr Richardson and Mr Swift to Rotherham to visit Mr Cleton on thuesday to Sheffield to see Mr Burbeck and was all night with precious Mr Hancock in Bradfield parish ; on wednesday I visited Mr Cota-

family at Wath, thence on thursday to Mr Wortsworths at Swath-hal, thence on friday to Cothurn, where I preacht that evening to a considerable company, and though the constable was visiting houses that night upon speciall occasion in that town yet the Ld kept him from the house where we were :

On Saturday morning I travelled with Mr Hauden into Lancashire, and he and I preached with my father Angier at Denton on the lords day—being Sept 2 1666, and on the wednesday after Sept 5 I kept the fast (with reference to the plague) at peniston publickly, where the lord graciously helped my body and spirit from ten a clock to foure, it was a blessed day, and token for good, on thursday I returned to Wakefield and in the evening preacht to a considerable number, and upon friday came to mine owne house at Coley hall, Sept 7 where the lord hath made some use of me and I hope will doe still :

the lord hath thus long (viz til Septemb 24) graciously continued me in safety at mine own house and I haue spent three Lords days at home and haue had aboue threescore on a day. kept a fast preacht on the week days, and found much of the Lords gracious presence, and wonderful providence, watching over us tho it was pretty generally known that I was at home : god stirring up many from several parts to come to spend the sabboth with me :

On munday Sept 24 at night I went to Hagstocks to visit a good old woman thats sick on tuesday to Bowood stayed with my good friend James Robinson al night, on wednesday to Ratchdale where I lodged and preached at Matthew Hollis house, on thursday preacht as I went at Chedwick hall, went to little Leaver that night, preacht on the friday night at my brother Whiteheads, on Saturday night at thomas cromptons, spent the Lords day in the house where I was borne, and god helpt wonderfully to preach and pray amongst some hundreds of people, on munday night I preacht at Joseph moxons in Bolton, on tuesday went to visit my brother at Ormschurch, not finding him there we went to Ecclestone, (he being as busy at work as I) were al night in Leland parish, returned to Bolton on thursday at night where I preached at george Holts house, on the friday night at Laurence Cromptons house, spent the Lords day at Mr. Browns house at Horsham in Bury parish, went on the munday to Manchester, visited friends, and so to Denton, on tuesday my cousin Bradshaw and I travelled to

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peniston, and kept the publick fast there for the burning of London octob 10 the lord assisting us both very graciously, on thursday Mr. Jolly and my cousin and I spent a fast with Isaac Wadsworth a good man but much afflicted on friday I went to Nathaniel Bottomlys, and visited his and his brother Robucks sick familys on the Saturday I travelled to Swath-hal, and preached there that night, on Lords day morning came back to peniston, preacht in the afternoon my cousin preaching in the morning, lodged at Water-hal, on the munday came homewards dined with Mtris Richardson at Lassel-hal called on my good friend Mr Thorp, came home that night, just three weeks after my setting out, being octob 15 1666: here I find my family wel, but removed out of the house where I left them into some rooms in Coley hall wch I hope wil proue comfortable: what a clear embleme am both I and my family of a flitting condition in this world

I determind to have removed into Lanc that I might be quietly at home, and for the benefit of a good schoolmaster for my sons but my kind neighbors and hearers wil not suffer it, haue prevailed with me to stay, prevented my removal, wch may be for my comfort in the issue:

here I stayed at home almost three weeks, in which time I preacht in mine owne house three times every week, besides some work abroad, where we had more solemne and numerous meetings then formerly, almost an hundred persons at once, we have a more private place then ever before, where I can sing and speake as loud as I please without feares of being overheard, I stayed two lords days at home with much comfort, sweetness, safty, blessed be my god and went again according to appointment to peniston, Nov. 3 1666

On the day after Novemb 4 being lords day I preacht at peniston, where and when we injoyed the sweet sealing ordinance of the Lords Supp according to institution, my text in the forenoone was in Luk 22 15—and I had strong apprehensions it was preparatory to some more than ordinary sufferings. Mr Modesly did administer it, and it was a refreshing season, my heart was sweetly melted; in the afternoon I preacht upon Isai 48 17—on the munday being 5 of November Mr Garside preacht at peniston, on the thuesday he and I and Mr Hawden kept a fast with one Leonard Appleyard a good man in that parish on the wednesday I kept the monethly fast in publick,

where the Lord helped my heart that night went to Mr Sotwells of Cat-hill and on thursday to Mr Cottons of moore-end in Silkston parish, at both wch places the Lord (I hope) made some use of me, on the friday I went to Mr Wadsworths of Swath where I kept the Sabbath ensuing very comfortably Oh the assistance my soul felt that day, on the munday Mr Wadsworth and I travelled to Rotherham, and from thence with Mr Hancock with whom we met at Mr Claytons, we went to Mr Hatfields of Loughton, to visit Mr fisher of Sheffield who liues there, where we met with that precious gentlewoman Mtris Martha Hatfield, concerning whom so many strange things are recorded in a book concerning her—there we also met with one Mr Whitehurst an honest non-conformist who liues openly and quietly in his old place, and visited Mr Westly of Ranfield, Mr Cotes of Wath in our returne: which was upon tuesday—on Wednesday I came to Wakefield, visited friends and preacht on thursday night at Mr Kerbys

On friday Novem 16 I returned to mine owne house at Coley-hall, where I found my family in good meassure of health, tho my Eliezer had not been wel of a swelling in his face wch now is fallen, blessed be god. My John on Lords day sennight being Nov 4, I being from home and my maid out of the house, at her return found him weeping bitterly, sore bleared, having begun it as he was reading a chapter, she of a long time could not get from him the cause, he still sobbed and took on very heavily, at last he told her it was because he had sinned agt god, and had offended him, blessed be god for this beginning of gods work upon his heart

I stayed at home two lords days very comfortably and quietly, the lord watching over me, and had considerable numbers both on the lords days, and in the week day, and preached to them, who came openly in the day time, and tho I heard it was rumoured abroad, that there were such meetings at Coley-hal, and one had told my neighbor that they were resolved to catch us, yet hitherto god hath prevented and preserved us:

Upon tuesday Novem 27 I kept a solemne fast at my house with some friends, Mr D; J K: J S: R R: W C: it was a sweet day, but oh how was my heart affected and enlarged praying last, I found it in a strange frame, I hope it is a token for good.

Upon friday I purposed a journey, but upon thursday night my son John fel very sick and continued ill till lords day, we hindred my designed journey, we feared the smal pox which are rife about us, but this day being munday he is much better, I hope recovering he hath been much affected in my discourse with him about good things—blessed be god : yesterday being the first lords day in Decem I had a ful auditory tho it was little known :

On that day being munday Decem 3 1666 I begun my voyage, that night I went to Mr. John Sharpes of Little Horton, where Mr Sharp having appointed a meeting where he was to preach they put me upon that work in his roome. upon thuesday night I preacht at Mr Rawdens at Rawden, on wednesday night at Joseph Kitchens house at farsley where I had a good auditory, on the thuesday night at Leeds, and on the friday travelled to Wakefield at night I lodged with Mr Clayton of Okenshaw, on the Saturday (according to promise) I went to Sr Edward Rhodes house at Houghton, and spent the Sabboth there, with much comfort, on the munday went to Wath and strayed there till thuesday, visited friends went to Mr Vincents house at the grange—on thursday I went to Swath-hall, lodged there that night, on friday visited friends, and lodged at Nathaniel Bottomlys, where I preacht the lord graciously assisting, on Saturday I went to peniston, preacht there upon the Lords day, it was a precious day to my soul, on the munday I visited Mtris Sotwel of Cat-hil in Silkston parish, being sick, and dined at gunthwaite with Major Sedascúe a german : resolved to goe to Denbigh Grange that night but by reason of a mist, and misinformation I missed my way upon Emley moore, and so turned to Hopton Hal, stayed with Mr thorp two nights, onely went to visit Mr Richardson at Lassel hal on thuesday on Wednesday I went to my friends at Grange stayed dinner, and came home to Coley-hal that night, safe and sound, found al wel, being Decem 19 1666.

as the lord had blessed me abroad so my poor family at home, they have been in health, my sons have been very towardly, plyed their book, read chapters, learned chatichismes, got some chapters and psalmes without book, John repeated the 12th Eliezer the 10th of Revelation, last night in bed—blessed be god

I stayed at home two Lords days, followed my study, preacht

thrice a week, had a large auditory, kept a fast, and god was very gracious to me all the time I was at home, we kept a sweet Christmas (as they call it)

On the latter end of it viz Decemb 31 I went into Lancashire, where I had not been of a quarter of a year—I baptized a child at Halifax as I went, preacht at Ratchdale at night where I lodged, and tho I was very sick immediately before, yet god helped me sweetly through, 1667, the thuesday I went to Little Leaver, preacht on wednesday at my brother Whiteheads, the house wherin I was borne, on thursday I joyned with my cousin Bradshaw at Ralph Leavers and the same day joyned with my brother Heywood at my Brother Thomas Cromptons, on friday we preacht together at my brother Samuel Bradleys, on Lords day at Brother William Whiteheads, where we had a multitude of auditors, on munday I went to Bolton, and at night up to High Horrocks where I preacht on thuesday all day, at night came to Bolton and preacht at george Holts, on Wednesday I preacht at Thomas Masons in little Leaver, and at night at peter Heywoods, thursday we spent as a solemne fast at Will Whiteheads, and tho the Lord sweetly affected my heart when some others were at duty, yet I found not the usual assistance my soul is wont to have in those dutys, the Lord shew me the cause therof and humble me, upon friday I went to Manchester, preacht at night at my lodgings (Mr James Hultons house) the day after came to Denton, preacht there in publick upon the Lords day, being jan 13 1666-7 upon munday being requested I accompanied my mother Angier to the funeral of old Mtris Robinson at Mobberly in cheshire: (my grandmother Moseleys sister) lodged at Knutsford that night at the house of one Mr Antribus who used us exceeding courteously on thuesday we returned to Denton, and visited some friends by the way, on wednesday we observed a fast in my father Angiers house, and oh it was a sweet day, a token for good, on thursday I returned homewards, dined at Mr Rans house at Ashton-under line, lodged at Chadwick hal at my cousin Edmund Hills, where I preacht that night on friday I came home, visiting some friends by the way, when I came home I found my son John very sick of the small pox, (a raging disease through the country) he had been grievously heart-sick before they broke out, blessed be god that yet he is aliue, and they come out

pretty kindly, it was a week that day I came home since he begun, he speakes even beyond his age, and tho he be in pain, yet he sth his heavenly father takes care of him,—etc I haue had abundance of mercy this journey, tho the way was exceeding slippery, yet I haue had no fall (except too when afoot) and was preserved from hurt: theres four persons under convictions by my ministry that I never heard of before—Old Roger Thorp in Bolton being likely to die before morning sent for me, I went and prayed with him he voyded 5 stones that night, and recovered:—

I stayed at home two lords days, was helpful to my family and many others, who flocked to my house as doues to the window both lords days and week day, at least once a week, to the number of 100 at least, god preserving us, who in his owne due time did also graciously recover my son John, so that upon wednesday jan 30 I kept a day of thanksgiving and had several friends to help it was a sweet day, and comfortably ordered, and a token for good—

the day after being thursday Jan 31 I begun to take another journey according to promise, and that night Mr Sharp and I joyned in preaching to a considerable number at William Hodgsons in Boulin near Bradford, on friday I visited friends, and lodged at Mr Sailes at Pudsey, on Saturday went to Bramley, where I preacht three times on the lord's day, and injoyed sweet distinguishing ordinance, on monday night I preacht at Sam Ellisons near Bramley on thuesday I went to Leeds, visited some friends baptized some children, but could not preach that night by reason of extremity of headach, yet being better upon wednesday morning I preacht, then visited Will Whitley lying very sick, with whom I had savoury discourse, and that day travelled to Bramhup, where first I prayed with Mr Will Dineley who was near to death of a consumption, afterwards I preacht to the family and some others that came to hear me, and preacht again in the morning, at night I came to Mr Rawdens of Rawden where I preached, on friday being feb 8 1666-7 I called of my good friend Mr Waterhouse, supt with him, and in the evening returned in safety to mine owne house, and found all well, blessed be god.

the lords day after I preacht in mine owne house, and had a large auditory, and also upon the wednesday following, on

thuesday I kept a fast and had the assistance of several friends, I must confesse mine heart was strangely shut up, tho the day was kept principally on behalfe of the nation, upon friday feb 15 I took my journey from home again, and that night went to Slaughwait Where I lodged at Robt Bins house where yng Mr Roots liues, whom I sent to Coley in my absence, upon Saturday I travelled to Denton where I expected to haue met with some to haue guided me to a chappel in cheshire where I promised to preach that Lords day, but liberty being denyed I stayed and preached at Denton part of the day and my cousin Sam : Angier (who was newly come out of Essex preacht) the other on munday we went to visit some friends about Stockport on thuesday I waited on my father A and mother to Manchester, where I stayed two nights, and preacht the latter at Caleb Broadheads, on thursday I went to my friends at little Leaver where I stayed till munday, and preached six sermons, got a sore cold and hoarsenes, went on thuesday to Denton, and so upon the wednesday feb 27 1666-7 my cousin Angier and I went into Yorkshire, and found all well at my family at Coley hall—blessed be god for the sweet journey, and the mercy therof.

Here I stayed and preacht two Lords days and in week day, onely had the assistance of my cousin Angier once or twice, and Mr Jolly who came to visit us, on march 13 we helped my good neighbour Jonathan priestley in the sweet duty of thankfulness, who desired us that prayed for him in the day of his affliction, to praise god with him and for him, for he had a wonderful deliverance out of a grievous and tedious disease, and all his family (10 children) were recovered out of the sma pox, it was a good day, and token for good.

The day after should have been a private fast but upon some considerations I rather turned it into a secret day of prayer wherin onely my selfe kept close in my parlour, and partly reading the suitable scriptures, and meditation and prayer the lord helpt me to spend 6 or 7 hours alone upon both personal, domestical and nationall accounts—and he did sweetly help me, in the evening I preacht to several that came to my house—and god was seen in all—the day after being friday march 15 1666-7 (that day 37 yeares agoe was I baptized) I went to Wakefield, was all night with my good friend Will Heaward, who had lately buryed his wife, preacht at Mtris Kerbys on

the Saturday morning, travelled to peniston after and preached there upon lords day march 17 and went at night to thomas Hague of Carlecots who had newly marryed a friend of mine, on munday we travelled to Denton where I came seasonably to visit my sister mary Angier who had been very sick the day after (upon thuesday) we had a private fast at Mtris Ardernes at Denton Hall, were 6 ministers, it was a sweet day I begun it and my hart was in good measure enlarged, on wednesday I went to Manchester stayed there a good while, and went to Little Leaver at night, thursday I preacht at my brother Whiteheads, on friday twice at James Barlows, and so kept the whole day my selfe, being disappointed by my brother Heywood, on the Saturday I returned to Denton, and preacht twice there upon the Lords day, and upon munday march 25 I went to Manchester, was all night with Mr James Hultons, where they kept a private fast that day, but I was too late, on thuesday I came to Ratchdale, on wednesday home, and blessed be god, found all well, march 27

I stayed at home one Lords day where I had a very large auditory, and upon wednesday April 3d I kept a day of thanksgiving with my good friend, Mr Dawson, where we had some company assisting us in returning thanks for gods great mercy to his wife and infant and the Lord did graciously assist: on friday night I preacht in my house, on Saturday Mr Dawson accompanied me to peniston, visiting Mr Thorp by the way, there I preacht twice on Lords day being April 7 called Æster day, and tho I was much distempered by head-ach and tooth-ach the night before, wanting sleep yet god graciously helped me that day wherin we had the Lords Supper, and a very large assembly flocking to us out of all parts, Oh, it was a good day to my soul tho my body was very weary:

On munday morning I met my dear brother Kerby (according to appointmt) at William Kobucks at Cawthorne, where we spent some time in prayer upon a speciall occasion, and that day after one a clock I rode to Denton visited my relatives there, the thuesday went to Manchester held a consultation about a solemne busines, concerning the change of my condition, and so went on to Little Leaver, where I met my dear brother Heywood of Ormeskirk and spent the day after, being wednesday, in preaching and prayer together, and on

the thursday went again to Manchester, stayed there all night, and so came home to mine owne house on the day after being friday, April 12 1667

As I came homewards all alone upon Blackstone edge, setting my self seriously to meditate I had strange impressions set upon my spirit concerning death and tho I be now thinking of a change of my condition, and tho it be abundantly to my satisfaction yet I had then strange and strong motions rather to be dissolved and goe to Cht, I turned upon the edge, looked over Lancashire, and seemed to take an everlasting farewell of Lanc, and upon a deep sense of the vanity of worldly comforts, and the disappointment therin I was indifferent whether ever I should see that place again where my dearest friend liues, and could rather have desired to be with my spiritual husband—oh it was a sweet season, seldome is my heart in such a frame as then it was, I hope god did it either to fit me for death or render this new condition and expected relation more profitable :

On Lords day I preacht in mine owne house, and because there was no body at Coley chappel in the afternoone I had the more in my house, which tho it be very capacious was well filled, with strangers and neighbours, and indeed tis the admiration of all that there such companys meeting and no notice taken therof, blessed be god for our protection.

on thuesday night I preached again in my house, and had a large auditory, on wednesday, being April 17, I had a private fast, and the assistance of several good friends, about a speciall busines that concerned another, who had desired to keep that day on their behalf, twas a good day

On thursday april 18 I went again from home and at night preacht at the house of one Will Thompson near Kirstall abbey, where the Lord graciously assisted, for I had a great auditory : On friday I went to Leeds, and about six a clock in the afternoon I preacht at the house of one Matthew Boys a godly ancient christian that hath been in new England, and at night I went to Mr Ralph Spencers house a merchant of Leeds, and on the Saturday visiting some friends by the way, I came to Mr Rawdens house at Rawden, where I spent the Sabbath very comfortably, and had a very numerous assembly, only I dispatched the work altogather because Dr Hitch Dean of York was to call and giue that ancient gentlem a visit that day,

wch accordingly he did but we had done before he came : on the munday I went to Bramley and met some there with whom I had some conference, at night I preacht at farsley at the house of one Joseph Kitchin, where god graciously helped, on thuesday according to appointment, I went to John Downs house and there met a gentlewoman of pudsey who hath been long in sad troubles of conscience, with whom I discoursed several hours and prayd, the Lord graciously assisting, and satisfying I hope, thence I met with two other persons that were in troubles of mind, and spoke a little to them—so I passed on to Mr Sharps at Little Horton, and after supper and prayers came to my owne house, Ap 23 :

This day hath been a solemne and busy day with me, it is that wch Almanacks call St Marks day April 25 1667 I am sure tis a remarkable day with me, for upon this day 12 years agoe was I marryed, and six yeares I injoyed a comfortable wife, and now in may 26 I have been solitary other six yeares, and now at last I am thinking of changing my condition, and haue been spending part of this day in solemn fasting and prayer, to mourn for my sins, and beg mercy, wherin I found pretty comfortable assistance, onely about the church my heart was shut up, what the meaning of that is I know not, blessed be god yet for any help—at night I preached to a considerable number.

On Lords day april 28 I spent the Sabboth in mine owne house, and had aboue an hundred people for mine auditory, they came openly, and hitherto there hath been no danger, it was a refreshing day, blessed be god for it.

On the day after April 29 I went towards Lancashire, and lodged at Mathew Hollis house at Ratchdale where I preached, on the thuesday to Manchester and lodged at Mr Hultons, that night they have a foolish custom after twelue a clock to rise and ramble abroad, make garlands, strew flowers &c which they call Bringing in may I could sleep little that night by reason of the tumult, the day after being May the 1st

I went to Denton, and, on the thursday, to Dean to accompany my cousin and sister to my brother Angiers, left them there, and lodged in little Leaver with my brother Whitehead, the morning after I went to Heaton Hall near prestwich a busines to Mr Laurence Hog, and then to James Hardmans of Brodfield near Heywood Chappel, there according to appoint-

ment I preached, the Lord graciously assisting, lodged there that night, in the morning called of my cosin Edmund Hill who brought me a letter and intelligence from London the night before, then I called of Mtris Horton of Barsland who was to send her son to Oxford on munday morning, that night I came to Robert Ramsdens house by Ealand park and preacht there upon Lords day May 5 1667 where I had a large auditory and much assistance, at night came to mine own house, and this morning haue been taking leaue in prayer of my neighbours Capt Hodgsons son who is gone up with Mr thomas Horton to Oxford—All that week I stayed at home and followed my Study, and preacht in mine owne house two Lords days together, where I had a large confluence of people to it, and likewise in the week-day, ordinarily upon wednesdays in the afternoone I was exercised, and oh the inlargement and protection we experienced on thursday may 16 we kept a private fast at a neighbours house, and oh it was a good day, I haue seldome felt my heart so inlarged in company for so long together, onely in secret this time I haue been at home, god hath helped me several times to set time apart to seek him, and tho I had much adoe to rend my selfe from my beloved study, yet my labour hath not been in vain :

On thursday May 23 I took a journey with my family, i e, my children and servant maid into Lancashire, we travelled into Ratchdale parish the first night, and on the friday to Denton, there I had purposed to help my father Angier upon Lords day but was prevented by other supply, which came in abundantly, but on the wednesday after I joyned with him in publick upon the anniversary day of thanksgiving for the kings returne, it was a sweet day, on thursday I came to Manchester, upon friday to little Leaver, where I preacht upon the Lords day at my brother Whiteheads and had a large auditory, and sweet assistance blessed be god : and again at night

Upon munday I went to Bolton, visited friends there, came at night into Breamit to my brother Thomas Cromptons, where I preacht upon tuesday, on wednesday kept a private fast with mine owne father at his house at Water-side, on thursday I preacht at Adam fernisides, on friday at mine uncle francis Critchlaws house, and found the Lord graciously assisting—blessed be god.

Upon saturday I went to Denton and there preacht in publick for my dear father according to promise, there was a very numerous congregation, and there the lord granted me assistance, and then upon munday June 10 I came home again to Coley hal with my family, and there I preacht upon thursday, and on lords day had a large auditory, on munday I kept a private fast in my house, and had very sweet enlargements for two houres together. Upon Wednesday upon a speciall call I travelled to Sheffield to keep a fast at Mr Burbecks house, where I preacht and went to prayer june 19 1667 but found not wonted enlargement or assistance, as to personal matters I was in some measure helped, but in publick concernments I was much straitened, it was a solemne day, we were 10 ministers, good old Mr Wales concluded the work, the truth is, there was a choyce minister (one Mr Silvester of Mansfield,) whom the lord did very wonderfully cary out in the duty of prayer, blessed be god for that day :

At night I came to Mr Sotwels of Cat hil in Silkston parish, whose wife is sick, and thence upon friday to Wakefield, and so home that night, Jun 21 1667 :

the next lords day I spent at home where the lord brought in from all parts more then the Roome would contain, and shewed us much mercy in protection, assistance, influence—

June 25 I took a journey again into Lane. upon a very solemne busines, which I had long thought of and prayed for, which was mariage, and accordingly upon thursday June 27 I was married by Mr Hide at Salford chappel, by manchester in a decent manner, we were under twenty persons of the nearest relations, and I am abundantly satisfyed in my gracious yoke-fellow, the lords day after I went to Manchester church heard Mr Weston, and in the afternoon Mr Hide at Salford, and at night I preacht at my brother Hultons to the family, on the thuesday Mr Neucom, Mr finch, and I kept a fast at Hulme hal with my aunt Mosley, where I preacht and found some comfortable enlargemt and assistance :

upon thursday I and my wife went to visit our friends in Bolton parish, on friday I preacht at my brother Whiteheads on lords day I went to publick and preacht at night, on munday we went to Bolton stayd with my brother Okey two nights, the thuesday night I preacht there, on Wednesday we went to my brother Cromptons on Breakmit hill, and on thurs-

day we kept a private fast at William Cromptons in Darcy Leaver, where I preacht, but was straitned in prayer but good John Massey was helped wonderfully and my heart was strangely melted when he was at duty : blessed be god :

on the friday I returned home to Coley and found my family in comfortable health, both my sons had been sick but were recovering blessed be god :

On Munday morning I travelled to Bolton stayed there all night, on tuesday night I preacht at my brother Cromptons, on Wednesday July 17, my brother Heywood and I kept a solemne day of preaching at Margaret Whittles according to the request of Jonathan Cronkshaw now with god, who before he dyed and at death gaue us texts for that day, my brother was 4 or 5 houres, and left me little time, and I was something straitned in my spirit as wel as in time, it was a good day, god brought a multitude of people together :

On friday I went to Manchester, and being sent for, upon saturday my wife and I went to Denton, where I preacht all day upon Lords day, and god graciously assisted.

On munday I returned to manchester, on tuesday to Oldam to visit friends, on the wednesday I preacht at my brother Hultons to some christians that came thither

And upon thursday July 25 1667 did I bring my wife into Yorkshire to Coley-hall, some went along with us to Middleton, others met us at Little borough, but I would not suffer many to goe because of my condition, we got safely thither found all well there, onely my good neighbour Jonathan Priestley buryed a child the day after, I preacht in mine owne house upon Lords day, had a considerable number, and god assisted and protected : Upon wednesday I preacht again, on thursday kept a fast with Mr Dawson, the next lords day I stayed at home again, so preacht on wednesday, in this time had I a sweet experiment of my dear wiues graces and gifts in the duty of prayer wherein we spent some time together the day after we came home, and oh what a melting season was it ?

after we had been a fournight at home on August 9—67 I took a journey with my wife, we lodged that night with Mr Thorp at Hopton-Hall, the day after we called of Mr Richardson at Lassel hall, visited his dying daughter, and so travelled to Peniston where I preacht the day after, being lords day, found comfortable assistance, on munday I visited Mtris

Sotwel of Kathil being in long weaknes, in the afternoon I went to Langset and so visited Isaac Wadsworth, lodged at Bulloughs with Mr Rich, the day after being thuesday we kept a solemne fast at Leanord Appleyards who hath been long dis-tempered, where were several ministers and there I preacht and god graciously assisted, at night I went to Nathaniel Bottomlys, the day after I visited some in affliction and lodged at Mr Cottens at Moore-end, on thursday I went to Wakefield, and preacht at night at Mtris Riddlesdens house, where I lodged, the day after upon call I visited one Rowland Burroughs who lay very sick, and that day, Aug 16 came home to Coley-hall, blessed be our god for this sweet journey :

Lords day I spent at home, and had a full auditory, the lord graciously assisting, upon the wednesday after I preacht my wonted excercise in mine owne house, on thursday Aug 22 I had a private fast wherein 7 of us were excercised oh how my heart was affected it was a good day and a token for good,

Upon friday Aug 23 I went from home with my wife, and that day preacht at William Hodgsons in Boulton to a considerable auditory, and lodged that night with Mr Sharp at little Horton, on saturday I preacht at Joseph Kitchins at farsley, and at night rode to Bramhup where I spent the Lords day following, and had a large assembly in Mr Dineleys Hall, there god made me of some use in that family, on munday I went to William Thompsons at Headenly, and there I preacht at night, the day after to Leeds, and preacht at even in Samuel Boys house, and lodged at Mr Spencers in medow-lane, on wednesday-morning I preacht at Mr Spencers new house in Hunslet-lane, where I had a great assembly, and god graciously appeared, affording abundant assistance and protection, I dined with Joseph Jackson and afterwards walked into the town to visit friends that night I went to Bramley, and in the night preacht at Elis Burys house, the day after I visited friends in Bramley, Pudsey, and farsley, and came at night to Rawden, and preacht there that evening according to appointment, in Old Mr Rawdens house, the day after I visited Mr Water-house in my return home and so returned home to Coley-Hall, Sept 30 1667 : having been just a week abroad, and having preacht 9 times in those 7 days, blessed be god for work, help, and hopes of a reward in due time :

On thursday after Sept 5 I went to Bingley and visited some

as I went, and lodged at Marley hall where I preacht that night, the first meeting in private, I suppose they haue had in that parish, the Lord graciously assisted and brought together a considerable number, who were much affected, who knows but some good may be done! the day after I visited my good friend Mr Bentley who lives in that parish, or rather is buried there, being much out of the world, and out of publick employment: I dined with him, and came afterwards to visit Mr furnace at Ovenden and so home that night,

on munday I went to Halifax, visited some there, and lodged that night with Mtris Horton of Barsland, our landlady at Coley the morning after I came to Robert Ramsdens at Park nook where we had a solemn fast the lord graciously assisting:

The day after I came home being wednesday and preacht that day at mine owne house according to my custome—and thus I continued (excepting these excursions) at mine owne house three weeks, and preacht there three lords days together, without disturbance, and with a considerable confluence of people,

on wednesday sept 18 we kept a private fast at my neighbour Capt Hodgsons house, begun about 8 a clock in the morning, continued till near two, oh the assistance my soul had in that duty, my heart was in a melting frame I look upon it as a token for good: about two a clock the same day I preacht in my house to about 40 or 50 persons that came to my house for that end, blessed be god for work and reward from god, tho I haue little incouragement from men:

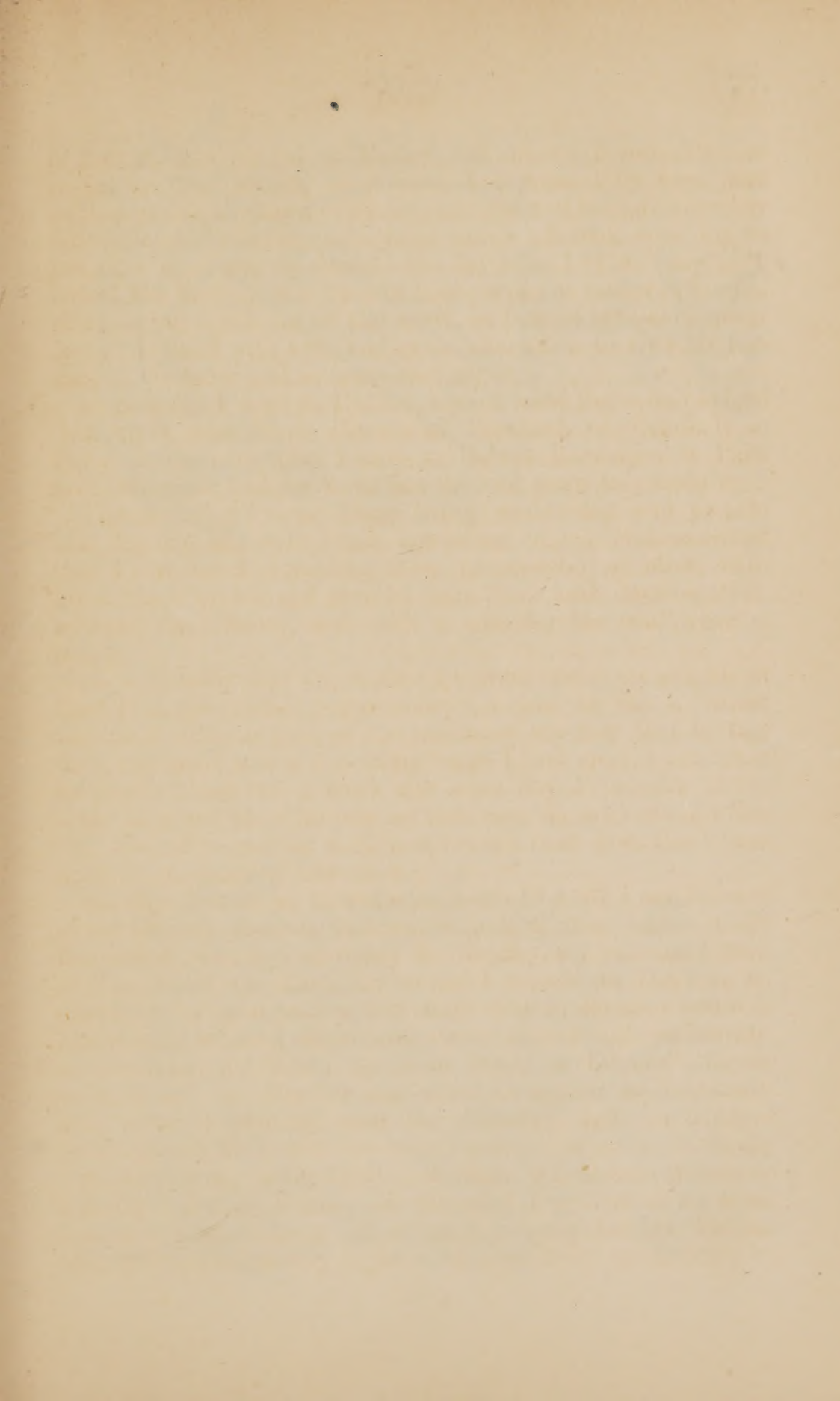
the day after being thursday septemb 19 1667 I set forward in my journey towards Lancashire lodged that night at Mr Hortons at Sowerby, on friday Mr Bentley, my wife and I went to Manchester, on Lords day he and I preacht at Denton, on munday we kept a private fast at my brother Hultons house in Manchester where I stayed and visited friends till wednesday, on which day we visited my Aunt Darcy at Edgcroft, thence we went with my Brother and sister Crompton to Breakmit-hill, where I preacht upon the thursday night on friday I preacht with Mr Pendlebury near Cockey chappel, on lords day I preacht all day at my brother William Whiteheads house, on munday went to Bolton, on tuesday I preacht at my uncle francis Critchlaws house, on wednesday at my brother Thomas Cromptons, on thursday night at George Holts in Bolton, on

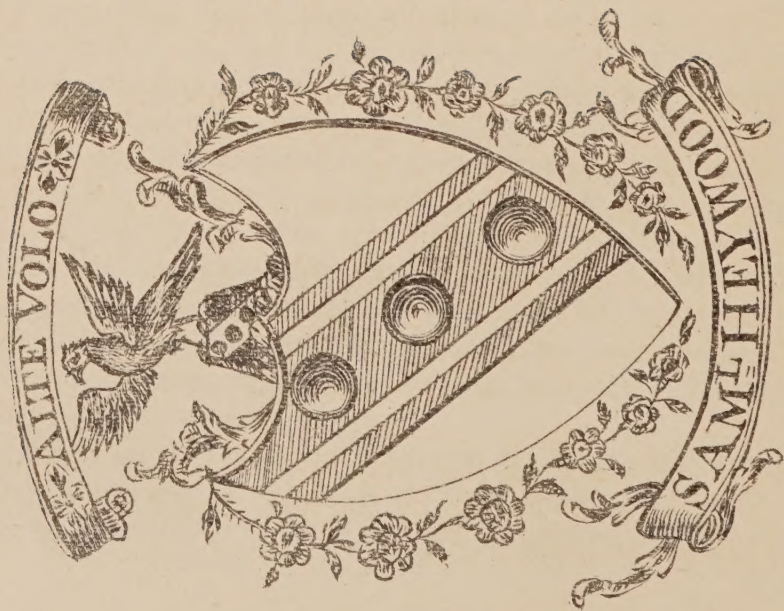
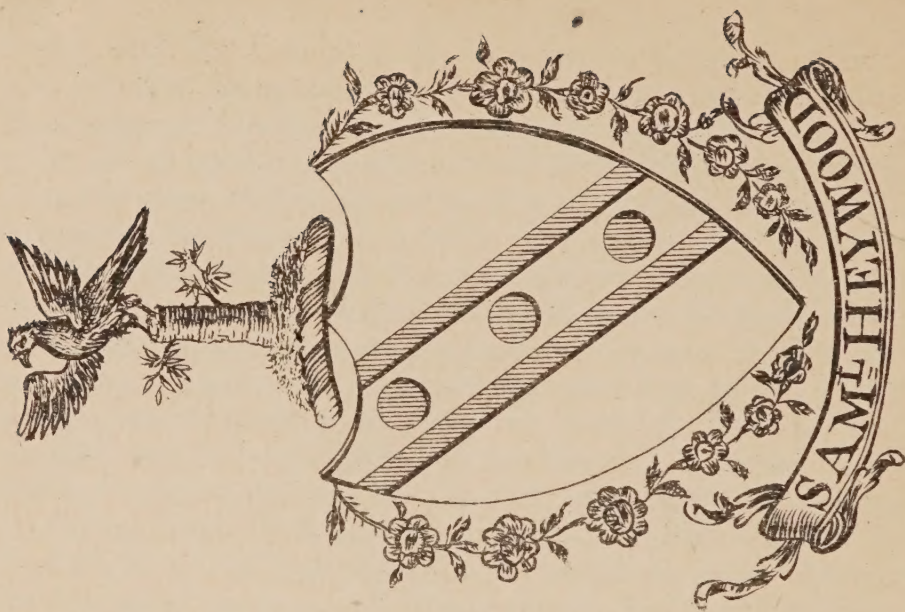
friday with Mr Aspinall at Mr Strangways house in Ainsworth, the day after being saturday I went to visit my dear brother at Ormeschurch where I preacht on lords day night, and stayed there till thuesday, and so returned to Bolton, staying all night at my brother Okeys, on wednesday according to appointment I preacht at Thomas Lienesleys in Bury parish, on thursday with Mr Hulme at Adam Fernisides in little Leaver, on saturday night at my Brother Samuel Bradleys house, on lords day twice at Ralph Leavers, on munday night at Captain Seddons on the thuesday we returned to Manchester where we stayed that week visiting our friends on saturday we went to Denton, there I preacht on the Lords day, and on munday returned to Manchester, on the thuesday we returned homewards visiting friends at Hollin-wood, Oldham, and lodged at Matthew Hollis' house that night where I preacht, the day after at James Hardmans by Heywood chappel, and in the evening at Chedwick-hall, and upon thursday (after 5 weekes voyage) octob 24 67 we returned to Coley-hall where we found my son John very sick of the meazles, and that very day neighbours were called in to see him dye, but god restored him, Eliezer had also passed that disease in our absence, and Martha my maid had been near death, but blessed be our god that hath not made a breach upon us, nor laid them all under sicknes together but successiue, and now hath wonderfully raised their bodys, oh for a thankful heart :

My book of heart-treasure being printed, I had and paid for 10li worth of them, and they are all dispersed and disposed of and I hear they doe some good, blessed be god :

Upon friday sennight after our returne, I observed a solemn day of thanksgiving for the recovery of my family wherein the Lord graciously assisted such as helped us in that work though my heart was not so affected as sometimes it hath been in those dutys, two lords days I stayed at home and had a considerable auditory : on friday after that Nov 8 according to invitation Mr Dawson and I went to Mr Sharps at little Horton, where we kept a private fast with Mr Sales and Mr Waterhouse, about a special busines, and our judgment was desired in an intricate matrimoniall case, which seemes something dark the Lord direct us—

that day came a messenger to me to invite me to Bramley, on the saturday night I preacht at a gentlemans house in Pudsey, and the lords day at Ellis burys house, and so returned





upon munday, preacht on wednesday stayed at home the lords day after, then upon thursday Nov 21 my wife and I rid to Bramley and according to appointment we kept a day of solemne thanksgiving upon a family account, oh what a sweet day was it, in the close of it we injoyed a sweet sealing ordinance in the communion of saints : the day after I went to Leeds and preacht in the evening at Joseph Jacksons, and the night after at Mr Spencers, in both which the lord graciously assisted, on the saturday evening having the advantage of a solitary chamber before people came, I went to prayer, and lying prostrate upon a matted floore, I sought god about the ensuing days work, which was to be in publick, and oh what sweet assistance and enlargement did I find, it was a token for good, the next morning we set out while it was dark and injoyed the benefit of a publick chappel, where god sent in a numerous congregation, opened a doore of liberty (at Bramley, Nov 24) and opened my mouth and heart exceedingly, many were much affected who knows but it may doe some good, oh for the profitable fruit of ordinances ! and upon munday we returned to our home, this hath been a precious profitable journey :

two eminent servants of god are dead, Mr Hawksworth minister formerly at Hunslet, buried there yesterday, and Mr Smalwood formerly minister of Batley, buried this day, the former dyed at Allethorp-hall on saturday afternoone, Nov 23 the latter at flansel nov 24 on lords day in the afternoon, not a quarter of a mile distance and not a day betwixt their deaths, the Lord sanctify these dreadful breaches and presages of wrath : this is nov 26 1667 :

I stayed at home one sabboth, preacht lords day and wednesday as my custome was, on the friday I went to Joseph Kitchins, tho it was a sad day of raine, there I preacht, and god helped, on saturday I went to Bramhup and preacht publicly in the chappel on the lords day, being Decemb 8, and had a large auditory, and a good oppertunity of doing good, at night I came to Mr Rawdens of Rawden where I repeated and prayed amongst a considerable number of neighbours that came in, on munday I went to William Thomsons near Kirstall abbey and there preacht to a large assembly at night, and found good measure of assistance, on the thuesday Decemb 10 I came home again, called of some friends by the way, found all wel at my return, blessed be god :

I preacht on the day after, being wednesday and on the Lords day after, and on wednesday after that having a considerable auditory—

on thursday Dec 19 I went with my wife to Robert Ramsdens at park-nook, there we celebrated a day of thanksgiving for his wiues delivery of two liuely children, and for her recovery out of some other distempers, oh what a sweet day was it to my heart? blessed blessed be god for it:

On friday I went towards Wakefield intending there to lodge but was stopt at flansil by Mr Dineley, where I preacht at night in Mtris Smalwoods house, being heartily affected with that heavy breach and sad widdow, god made me of some use in that place, on saturday morning I visited several friends in Wakefield, and then rid to peniston, there I preacht all day on the Lords day, and found some assistance, blessed be god. on munday Decemb 23 I returned home to Coley-hall visiting Mr Thorp in my returne that day, at night found all wel at home, blessed be god:

the day after being tuesday, I went to Allerton, lodged at widdow Hollins house that night, on wednesday, (being that they call Christmas day) I went with my wife to Bingley, dined with Mr farrand lodged with my good friend Mr Bentley, on thursday I preacht to a considerable number at Joshua Walkers in Marley-hall, went to Mr Robert farrands house at night, there we lodged because of his wiues weaknes, dined on friday with his son Mr Benjamin farrand, at grange, thence after dinner we came home that evening, being Decemb 28 1667, found all pretty wel at home, blessed be god:

that Lords day I spent at home, preacht that day and on the wednesday, the next lords day (being the first sabbath in the new year Janua the 5th 1667-8) I preacht at Coley chappel in publick Mr Hoole having given notice the day before that he would be absent, I took the advantage of the vacancy. we concluded of it but within evening the night before, and the mrng was exceeding windy so that few could hear the bell, but in the afternoon there was a very great assembly, the Lord graciously assisted, it was a good day, and for the essue of it, the will of the Lord be done:

on munday we kept a private fast at Rich Robinsons where my heart was much enlarged on wednesday I preacht in my house according to custome, blessed be god

on thursday I went with my wife to Halifax, where we visited several friends, and at night we went to Norland where I preacht at night at Martha Towns house, the day after we visited Mtris Horton of Barsland, and so we passed on towards Slaughwait, but being waylaid with snow upon the hils we had a difficult and dangerous journey, yet at last got wel to Widdow Bottomleys house, and providence ordered my coming thither very seasonably, for their minister being absent I preacht at the chappel on Lords day, where I had kept many an excercise, there god assisted graciously at night I went to Robert Bins house, and soe on munday Jan 13 1667-8 came home and found all wel, through the good hand of our god upon us :

I stayed at home the lords day after preacht thrice in a week according to my custome,

On friday Jan 24 1667-8 I went according to appointment towards Bramley to preach there on the lords day, but Elias Hinch-ball came to my house to prevent me, because Mr Hardcastle was taken at a meeting at Leeds the thuesday night before, and they were afraid of danger, but providence so ordered it that I was gone, and we mist of each other, he found me at pudsey, we resolved to keep our purpose—I lodged at Mr Sales that night, on Saturday went to Bramley, preacht there on lords day publickly there was a numerous crowding congregation, we had peace all the day, and it was a sweet day, the day after I went to Holbeck there preacht at night at one Edward Wildmans house, had a great auditory, went with purposes to goe to Leeds but a friend sent me a letter which found me at Mtris Armitages house in Holbeck, that a constable and others were watching for me in Leeds, which diverted my course to Beeston, then to Morley where I lodged at Abraham Dawsons house, and preacht to a large company who were quickly got together, and on the wednesday jan 29 we turned home, blessed be god—

the day after I was sent for to visit one Samuel Starkey not long since a lusty yong man, now a miserable object having his tongue taken from him and the rest of his members with a palsy so that he cannot stirre, but as he is carryed, tis a sad sight—

I stayed at home that Lords day and preacht in my house, and likewise on the wednesday,—on thursday I took a journey to Wakefield to visit Mr Hardecastle in the house of correction,

sent thither from Leeds for keeping a conventicle there, on friday I dined with him in his reproachfull prison, and we had much intercourse together, and so returned home that night by the good hand of my god upon me, though sorely afflicted with head ach but wel this morning blessed be god

the day after (being Saturday feb 8 1667-8) according to a call and promise, my wife and I rode to Idle in Coverley parish, where (the place being vacant) I preacht the day after, being Lords day, and had a very numerous congregation, the Lord graciously assisted, and preserved me in safety, on munday I went to Rawden and preacht there that night, on the thuesday to Bradford, visited Mr Brooksbank lodged with Mr Waterhouse, the day after called at Mr Sharps, where was appointed a meeting that day, but it was put off by busines, and so we came home that night, and found all well blessed be god, on friday I went again to little Horton, and Mr Waterhouse, Mr Dawson, Mr Sharp and I kept the day upon a solemne occasion, and oh how my heart was enlarged in the duty, it was feb 14 1667-8

On Lords day I preacht at home, and on wednesday following, on thursday Mr Dawson, and I and my wife went to Mr thorps at Hopton hal to help him in the sweet duty of thankfulness for his wife in her deliverance in child-bearing, my heart was in a good frame in that sweet duty, on friday we returned home, and that night did Mr Rider preach with us at Coley-hal, and god graciously helped :—feb 21

Lords day and wednesday I preacht at home, on friday feb 28 my children being at school, and my maid being gone to the funeral of Old Anne Bollon my wife and I spent some time in prayer in my study, oh it was a sweet melting duty, seldome hath my heart been in such a frame, in pleading for the king, the nation, church, congregations, my relations, my children, god will hear—

the day after being saturday I went to Peniston, where I preacht on lords day being March 1 but through indisposition of body I was something dull, tho treating upon the subject of lukewarmnes, yet god helped in prayer, at night I went to Cawthurn and lodged with William Robuck, on munday I travelled to visit old Mr Spawford at Mr Cottons house, and that day came to Wakefield preacht in the evening at Mtris Kerbys lodged at Christopher Wilsons, on thuesday I went to

the day after (being Saturday Feb 8, 1867)
according to a call and promise, my wife and I
rode to Folsom (Cobleskill parish, where the
place being vacant) I preached the day after,
being Sunday, and had a very numerous
congregation. The Lord graciously assisted, and
preserved me in safety. On Monday I went to
Ragland and preached there that night, on the
Tuesday to Bradford, visited Mr Brooks bank
lodged with Mr Watkins, the day after called
at Mr Sharps where was appointed a meeting
that day, but it was put off by business, and
so we came home that night, and found all well
blessed be God. On Friday I went again to Little
Horton, and Mr Watkins, Mr Dawson Mr Shaep
and I kept the day upon a solemn occasion and
so how my heart was enlarged in the duty.

*This is a copy of a passage in Mr. Heywoods Diary given as a
specimen of his hand writing.*

Leeds, visited my Lady Hoyle in the way lodged and preacht at Robert Hicksons, on wednesday visited one Stephen Blabrough who was sick and sore afflicted in conscience, and that night I returned home, march 4

those two following lords days I stayd at home and preacht in my house, but it was not able to contain the number of hearers, because there was no preaching at the chappel, both afternoones we were in the hall-body, which was abundantly filled with some hundreds of people, I was much affected to see so many of my old hearers in a private place, blessed be god for those precious seasons : in this time of my being at home I had choyce incomes, on march 13 my maid and children being absent, I had a sweet season in secret, on the wednesday I preacht, on thursday we had a private fast, and a solemne sealing ordinance, march 12 my hart was wonderfully drawn out, we were almost 30 christians, oh it was a good day, march 15 was the day wheron I was baptized 38 yeares agoe, and it was a hart-warming day, blessed be god—

on munday march 16 I and my wife went to Joseph Kitchins at farsley where I preacht that night, on tuesday I met Mtris Milner of Pudsey at Ellis Burys (and some others also came) where I preacht in the forenoone, principally with reference to her troubled condition, in the afternoone I travelled to Leeds and preacht at Rich. Hargreaues house about 4 a clock, and in the evening went to Mr Timothy Smiths, lodged there, the day after I visited friends in Leeds, and elsewhere, and went to Mr Fosters at night, in the morning after I preacht and prayed in my Lady Hoiles chamber who hath been under sore afflictions of spirit by desertion and melancholy several yeares : at night I lodged and preached to a great number at Edward Wildmans at Holbeck the day after I came to Isaac Balmes at Gildersom, and there preacht, the day after being Saturday March 21 I returned home, and preacht there on Lords-day called Easter-day, god helped graciously, tho the Constable hath a warrant to search my house for a conventicle, yet came not :

on wednesday we kept a private fast at Richard Robinsons, being march 25 the day after our banishnt two yeares before, oh it was a sweet day, my heart was wonderfully melted in the duty, and I take it for a token for good : thursday I preacht at home : on Lords day march 29 I spent the sabboth at James Brookesbankes being persuaded to it because of a proclamation

the day before at Halifax against Conventicles, but at 4 a clock at night I preacht at home and had a full auditory :

On munday morning march 30 68 I went to little Horton to visit Mr John Sharp, prayd and discoursed with him, came home to dinner, went in the afternoon to Halifax visited Dr Maud, and thence went to Saorby, lodged with his brother Mr Sam Maud at Bowood at night, and so went for Lanc the day after :

On thuesday night we lodged at Mathew Hollis house at Ratchdale, there I preacht, on the wednesday we came to Manchester, there stayed at Brother Hultons till saturday, and that day we went to Denton, where I came seasonably to help my father Angier, on Lords day, afternoone, that day April 5 68 we injoyed the Lords supper oh it was a sweet ordinance to my soul, tho my heart was not so enlarged in the afternoones work as usually it is, I partly guesse the cause—something might be in my want of preparation, and something also in others too high expectations :

on munday we went to visit Mtris Arderne, where also there was an appointed conference, and after the rest had spoken Mr Martindale and I spoke to it, and truely the Lord helped us both very graciously to speak largely and pertinently to the point of time-redemption extemporarily, blessed be god for it,

on thuesday april 7 we came again to Manchester, and the day after, being wednesday we kept a private fast, my brother Goodwin Mr Newcom and I were imployed, and god wonderfully helped, it was a sweet day, seldome is my heart in such a frame as that day it was, I hear since it was the day appointed for the Parl. debating the busines of Nonconformists liberty, and it is a token for good, who knows what it may bring forth :

on thursday we went to Oldham to visit Mr Hopwood, in whose family god hath made sad breaches, and march 23 67 hath lopt a goodly branch, pluckt away a sweet hopeful son of ten yeares of age, here god makes me of some use, the like things are seldome heard in a child of that age :

on friday night we were all night with my Cosin Judith Heaward at Hollin-wood, and there I preacht to a considerable number, on the saturday we returned again by Manchester, and so came that night to my brother Will Whitehead in little Leaver, who had lately buryed their son Nathaniel, there god made us of use, the day after being lords day, April 12 I preacht

at Cockey chappel, upon call, they having no minister, there was a numerous congregation, god granted liberty of the place, and peace, tho the high sheriff Mr Greenhaugh of Brandlestone, and his father in law Dr Bridgeman dean of Chester were within two miles of us, and the trumpetter came at noone, to an alehouse by the chappel, Blessed be god :

on munday I went to Bolton, as I went visited good John Massey, who lay a dying, and cryed out heres a faithful minister of Jesus Cht, I prayed with him lodged at Brother Okeys house in Bolton, the day after preacht with Mr Jones at Brother Whiteheads, and on wednesday at my brother Thomas Cromptons, on thursday went to my brother Lauren Cromptons on breakmit hill, on friday I preacht at my uncle francis Critchlaws house, there god graciously helped :

On Lords day after according to a call I preacht publickly at Cockey chappel in the afternoon tho a conformist preacht in the morning, but was willing I should share in the work, at night I preacht again at James Pilkingtons

On munday I went to Bolton, and preacht at night at my brother Okeys, on tuesday morning I visited my aunt Christian Tong a precious but much afflicted woman near street yate, called at my brother Angiers, Mr Tilsleys in my return, and that afternoone preacht John Masseys funeral sermon at James Barlows house upon a text he left me, heb 4 9 it was a heart-melting oppertunity : **Ap 21 :**

that night I lodged with Mr Robert Leaver of Darcy-Leaver, and the day after visited several friends and my dear father, whose afflictions continue and increase. I lodged at night with my brother Laurence Crompton, and upon the day after went again to Manchester, on friday I visited Judg Mosleys wife and family who were afflicted, and the morning after I preacht at Caleb Broadheads house, and in the afternoon went to Denton, (where I preacht both ends of the day that Lords day being the 26 of April, 68) I came to Denton with my wife that day 15 yeares I was maryed at Denton, tho god hath emptyed and filled me, and changed his providences towards me since that St Markes day :

on munday I returned back to Manchester, and after supper I went out and baptized too children in the towne : On tuesday I came homewards as farre as James Hardmans of Broadfield near to Heywood chappel, there I preacht upon the

wednesday, but what with a cold I had got and my excessive paines for 5 houres that day my body was much disordered, and with some difficulty we got home upon thursday April 30 68; the morning after being may-day I took two pills which wrought strangely and haue purged me effectually, blessed be god, that day my Neighbour had a private day, I was with them as much as I could, and it was a good day, my heart was sweetly enlarged in joyning, tho I was not excercised: god will hear and answer:

On Lords day I had an aguish fit of cold in the forenoone and heat in the afternoon, yet because company was come, I preached twice tho I was little fit, but god graciously helped, and hearts were much enlarged by the advantage of my distemper, but it increased tormenting pain in my head, on munday I was blooded, on thuesday morning I had a violent fit of tormenting pain, al over my body, which lasted 9 or 10 houres, I was as it were set upon a rack, but god was mercifull to this poore worme, so that I had no more fits but from thenceforth the Lord recovered me and my son Eliezer who was very sick at the same time, but now is perfectly wel, and on Lords day after, I preacht three times in mine owne house, may 10 1668: this is the Lords doing and tis marvellous in our eyes:

On thursday may 21 we kept a day of solemne thankesgiving for the mercys shewed to our family in our recovery and other-ways, we had the assistance of old Mr Root, Mr Dawson and a great number of christians, it was a very sweet day, my heart was much affected, we sung psalmes feared nothing this is a token for good, that we shall haue more occasions of thankfulness:

the day after may 22 my wife and I went to Mr John Sharps of little Horton, stayed there all night on saturday we went by farsley, visited friends, came to Rawden at night, there I spent the Lords day, preacht to a considerable number tho the old gentleman be dead, yet we are sweetly entertained, he dyed April 25, was near 86 yeares of age: from thence upon munday we went to Bramhup, thence to Ardington, visited an afflicted gentlewoman there, who is my Lord fairfaxes sister, from thence we went that night to Will Thomsons near Headinly, where I was to preach, and there we had a remarkeable providence, one Mathew Morrice constable observing many people goe went to Mr Wade a justice of peace, who refused to goe with him, but

he prevailed with Mr foxcroft another justice, and alderman of Leeds, who came and they brought other two men along with them they knockt at the doore as we were concluding which being perceived they conveyed me a private way into the barn, those four men went in, and the multitude of people rusht out and went away those that stayed were pressed to giue in their names, which was refused, and after they had stayd about an houre, the men went away, they made a slight search, but I was gone out to the backside and went that night to Samuel Ellisons house near Bramley, where we stayed till the wednesday and there I preacht on thuesday night, tho there was but few : yet I was much assisted having had that deliverance the night before, which was may 25 1668 : the circumstances about it are remarkeable ; on wednesday I went to Leeds, and preacht there on thursday morning, walked up and down towne, visited Mr Hardcastle a prisoner, apprehended there for a conventicle : that day we went to Hunslet to visit a friend, and back to Mr Spencers where we lodged, and the day after being friday may 29 we visited several friends, and returned home blessed be god :

the Lords day after may 31 Mr Copley of Batley took Mr Hancock at Allethorp near Wakefield, and hath sent him and too more prisoner to York castle, this addes to the mercy that I escaped their hands,

that Lords day I preacht in mine owne house, and had a large auditory, on thuesday Mr Sale, Mr Hawden, Mr Dawson, and I kept a private fast with and for Elizabeth Sagar at Allerton, who is under desertions, temptations, and sorely opprest with melancholy, god graciously assisted :

On wednesday I preacht my lecture at home, it was a good day, on friday we were 5 ministers and several christians at a day of solemne thankfulness for Mr Sharpes recovery at little Horton, oh how my hart was melted in that duty, blessed be my good god, it was June 5 68 :

On saturday I went to Bramley according to appointment, and preacht in publick in the chappel upon the lords day june 7 68 and tho we had industriously concealed it yet there was a very great assembly, and the lord graciously assisted, and secured me, and I returned to my house at Coley hall at night :

these two wedensdays and one Lords day I haue preached at home, and had considerable auditorys haue followed my studys,

and sometimes found assistance and gods gracious presence, especially at John Crowthers in halifax-bank at a private day on munday june 16, my hart was in a wonderfull melting frame, blessed be god :

On saturday June 20 I went to Peniston visited Mr Thorp and Mr Richardson in my way ; preacht there twice on the lords day, god graciously helped on munday I spent some time with Isaac Wadsworth in preaching and praying, and so went to Swath-hall to visit Mr Wadsworth that night, in the morning I went to Cawthurne, kept a fast where Mr Kerby and I preacht and prayed, and Mr Nailour prayed, oh what an hart-melting day was it : surely god will hear these earnest pleadings and wrestlings : at night I returned home and the day after, june 24 68 we had a great solemnity in the mariage of Martha Hodgson to Mr William Kitchin of Rippon, and at night I spoke something from a scripture and prayed with them and for them, where there was strong movings of affections : Lords day I preacht in Coley Hall for my roome could not contain the great numbers of people that came thither, blessed be god for that liberty and assistance,

on munday morning we dismiss the new marryed couple with affectionate prayers to god for them and they departed to their owne place, june 29 1668 I stayed at home and preacht on thuesday and on Wednesday my wife and I went to Knaresborough spaw and lodged that night at an inne with my brother and sister Heywood on thursday we rid to Rippon, and lodged yt night with the new marryed couple, where I hope the Lord made me of some use, on friday we returned to the spaw, and I drunk of the waters which worked strangely on my body, and I hope will doe me good, on saturday I preacht and on Lords day forenoone, and my brother in the afternoon at an house near the spaw, on munday we left them, and upon invitation I preacht and lodged at Mr Cholmeleys of Breme, on thuesday we came to Leeds, where I preacht purposely at the dedication of R Hs new house july 7 68, were all night there with old Mr Wales : on wednesday I preacht at John Cummins, and stayed all night again at Robert Hicksons of Leeds ; the thursday I went to visit my Lady Hoyle and so travelled to Wakefield to visit my good old friend and neighbour Mtrs Riddlesden (now Mrs Aukland) who is in a consumption near death, and I beleeeue near heaven, we lodged with Mtris Kerby

and so returned home on friday night, and found all wel blessed be god :

the Lords day I preacht at home, and the next after-that, and had great multitudes to hear me : the week after on munday night my dear brother came to us, having preacht in publick at Bramley on the Lords day, he preacht with us on thuesday, on wednesday I brought him homewards, that night came Mr Kerby to us, and helped us in a solemne fast on thursday july 23 68—oh it was a sweet day, my hart was wonderfully melted in prayer-time while Mr Kerby was in duty, but shut up when I was excercised :

I kept at home four Lords days together, being prevented in some journeys I was to haue gone, yet July 31 I went from home, called of Margaret Hodgson, spent some time with them in a private fast, was something affected, then went to farsley, preacht there that night, was to haue preacht at Pudsey or Idle but the places being supplied I returned home again, the day after being saturday and so preacht in mine owne house,

the saturday after my wife and I went to Pudsey (my family being gone into Lanc) according to my promise, but we were informed that one Fallens a bayliffe of Morley had been with Cornet Smith and they had consulted, it was suspected they would come to disturbe us and apprehend me, and I made full accout of it, but god held off so that we injoyed a very sweet quiet sabboth being Aug 9 1668 old Mr Wales was providentially there (tho sent for that day to his wife a dying) and a multitude of people out of all parts, the gentleman of the place Mr Milner invited me to preach entertained me, and I returned safely home upon munday, blessed be my god :

I stayed at home and preacht that week, the thuesday following Aug 18 I went with my wife and some friends to Wakefield that night lodged with Mr Dineley at flansill hall, the next night at James Dicksons in Wakefield, and preacht at Mtrs Kerbys in the morning we went on our journey towards York and came thither that night, lodged too nights at Mistres Brookes, on friday night I preacht with Mr Rider at Marg Bests, visited several friends : on Lords day I preacht 3 times at 3 several places in the city, and again on munday night on thuesday we returned to Leeds where I preacht on wednesday, and at night at Bramley, and came home on thursday Aug 27 blessed be god—

On friday we kept a private fast at Mr Dawsons my heart was much affected, it was a good day :

the Lords day after, August 30 1668 I preacht all day at Idle chappell, whither god brought a mighty congregation, affections were moved and it may be some good is done blessed be god for that day, I went from home in the morning and came home at night :

the two Lords days after I stayd at home and preacht, had abundance of people, no danger and likewise preacht on wednesdays

Septemb 11 I went to Wakefield to the funeral of my dear friend Mtris Riddlesden, now Ms Aukland, it was a solemn busines and a sad breach, the lord sanctify and supply it :

the day after we came home where I spent the sabboth, had a great auditory, incouragmt :

on the thuesday after we set forward in our journey towards Lancashire, sept 15 68—

we lodged at Mr Hortons the first night, at my Cousin Edmund Hills the second, the thursday night we came to my brother Cromptons on Breamit-hill, but because Cockey chappel was supplied on the Lords day I turned my course to Denton, whither I came seasonably both to help them in the publick work and to take leaue of my uncle Bezaleel Angier, whom we accompanied to Buxtons on munday, 4 of us lodged with him that night, viz my brother, and Cousin Angier, Mr Dury and my selfe, went a little on Brazinton moore, met providentially with a guide : it being a thick mist, and so returned that night to Denton, the day after being wednesday we returned to Manchester stayed there visiting friends til lords day at which time I preacht all day at Gorton chappel, munday we set forwards towards chester, lodged at Mr Crews at Utkinton that night, on thuesday went to Chester I lodged with My Cosin Bullen two nights, on wednesday sept 30 I preacht in the morning in my cosins house and at night at Mr Gregs in chester, where we had a great meeting, on thursday I went with my sister Donne to Tarvin, was all night with my Cosin Nathaniel Gregge there I preacht, the next night I lodged at Warrington with Mr Samuel Liedge and there also I preacht, I had many sollicitations in those places to stay and preacht in publick but having promised to preach at Cockey I went thither and was there on lords day, being octob 4 tho it was a very rainy day, yet god brought

many people together : on munday night I preacht at Bolton at my brother Okeys, on wednesday I kept a fast at my brother Bradleys on thursday I preacht at brother Whiteheads upon the text John Busick left, on friday we kept a fast in little Bolton (at his request) for my Cousin, John Goodwin, who is sensible of his miscariages, oh what a good day was it ! Lord hearken : that night I was all night with Mr Andrews at little Leaver-hall : saturday I went to Thomas Liueseys, being to preach on Lords day at Asworth, which with some difficulty I obtained for one part of the day : lodged at night with Richard Liusey : on munday I went to Bolton, preacht at brother Okeys again, on thuesday went to my fathers to water side spent some time in prayer with him, and went to Manchester that night, preacht at brother Hultons on wednesday night, on friday we set homewards, that day I preacht and lodged at James Hardmans, on saturday I preacht at Edmund Hills, on Lords day I preacht all day at Shaw chappell, lodged that night and next at Mathew Hollises, where I preacht on munday night, and went home on thuesday octob 20 68 just that day five weekes we set from home, found our family and friends well, blessed be our good god :

Novemb 3 68 having been too lords days at home I went to Houghton to my Lady Rhodess where we had a solemne fast on wednesday, Mr Clayton of Rotheram and I preacht and prayed and Mr Kerby closed the work with prayer, the day after being the 5th of November my lady prevailed with us to stay and spend some time in thankfulnes, Mr Graunt begun and I preacht and prayed and Mr Kerby concluded, they were two precious days, that night I came to Wakefield, and the day following home, and was that lords day at home, and had a numerous assembly :

on wednesday after, Nov 11 we renewed that solemne duty of conference, and it was a profitable discourse concerning the necessary question of Original sin, blessed be god :

on friday Nov 13 I tooke a journey to Joseph Kitchins at farsley, there I preacht at night on saturday to Bramley there I preacht in the chappel twice on lords day, on munday night at Edward Wildmans, on thuesday night at Rich: Hargreaues, on wednesday night after visiting friends at Will Tompsons near Kirstal, and we came home on thursday, and found all wel : blessed be god : Nov 19 I stayed at home that Lords day, and

two more and followed my study onely kept some fasts one at Capt Hodgsons on munday Nov 23—and at Robert Ramsdens Decemb 3—at James Brooksbanks Decemb 16 68 : at Mr Dawsons on Decemb 21 68—oh that was a sweet-melting day to my heart, blessed be my god :

On Decemb 26 I went from home to Bramley, there I preacht that day at a fast and we injoyed a sweet sealing ordinance, oh what a good day was it ? on the day after being the sabboth I preacht at the chappel where we had a crowded congregation

on munday we kept a day of thanksgiving and I preacht at Elias Hinchballs, at Night I went to Hunslet and preacht to a large auditory at Jeffery Becks house, the thuesday morning being sent for to the funeral of Mtris Richardson I hasted home, and came home that night, the day after my wife and I and Mr Dawson went to the funeral of Mr Richardsons wife at Kirkheaton, where we lodged that night, and on thursday night at Mr Thorpes, and so came home on friday jan 1 1668-9

on friday jan 8 we went to the funeral of old Sarah Stancliffe at Halifax, the day after I went to Bramhup preacht there on lords day, and on munday night at Mtris Woods house at Burley and so returned home on thuesday and preacht at home on wednesday jan 13 that was a comfortable journey many ways :

I stayed at home two lords days,—on friday night Jan 22 being alone in my study, my heart was exceeding dead hard, out of order I struggled with it on my knees a great while at last god melted it sweetly, but suddenly I was called out upon busines—yet god sweetly enlarged me in my family duty—

on Jan 27 68-9 we kept a day of thanksgiving in my house, Mr Dawson and I preacht and prayed from 11 a clock to past 4 had the house full, it was a sweet day, god helped our harts : the occasion was on liberty and oppertunitys in gods worship, it was a good day and a presage of more, blessed be god for it

this day being jan 29 68-9 we haue been interrreing the corpes of old Mr Hill and his wife, he was aged 80 yeares within a few weeks she near as old, they had lived many yeares togather, he dyed on wednesday betwixt 11 and 12 a clock, she dyed at three a clock the same day, seven non-conformist ministers laid him in the graue,—Lord sanctify it :

the day after Jan 30 my wife and I went to Pudsey there I preacht on the Lords day without disturbance in the chappel, had a numerous congregation, and much assistance, oh blessed day

the day after I went to visit John Dawsons who was sore tormented, with a grievous disease and so went to Leeds at night where I preacht on thuesday night and wednesday morning and at night at Mr Middlebroughs, the thursday night at Mr Sharpes and so returned home on friday—blessed be god

on saturday morning my sons having not made their latin in expectation to goe to Halifax were loath to goe to schoole, yet I threatened them, they went crying, my bowels workt and I sent to call them back and I went into my study and fel on my knees and found sweet meltings—if god set in a little they will occasion much good—this was feb 13 68-9

on wednesday feb 17 we kept a private day injoyed a sealing ordinance, oh how sweet was it !

on saturday I went to Idle and preacht there feb 21 had a great congregation, much assistance, at night repeated, the monday night preacht at Joseph Kitchens, came home on thuesday—

I spent two Lords days at home, found god gracious in my preaching and studying—March 12 we kept a fast in my house to beg soules at gods hands, oh what an heart-melting day was it to me—the like I haue seldome known, it was a token for good—on saturday I went to Pudsey, preached there on lords day, where there was a mighty confluence of people and much assistance blessed be god, on munday we kept a fast, Mr Sale and I joyned, oh what a good day was that ! it was in a place where I beleue never such a day was kept before, for two hours togather god helped me to weep and pray very affectionatly and this was march 15 the same day that I was baptized 39 yeares before : now I was baptized again wth teares : the thuesday I went to Leeds, visited several friends, and at night to one Leonard Smal-pages house at Buslinthorp near Leeds, where I preacht at nights, on wednesday Mr Wales and I met to spend some time with a poore melancholy man at Armley, one Will Clark who had attempted to cut his throat—we could get little from him, but prayed with him : that night I went to Will Thompsons, and preacht that evening—and on thursday returned home, March 18 68-9 : in this journey I haue heard more of the fruit of my labours in troubled conscience then in many before,—blessed be god for a return of prayer :

the day after march 19 we kept a day of thanksgiving at Mr

Dawsons for his wiues deliverance in child bearing, I baptized the child, it was called Obadiah—god helped therin :

March 28 I preacht at Hunslet chappel where there was an huge numerous congregation within doores and without such a multitude as I haue seldom seen together, god cleared my way regularly for preaching there, tho another was designed for that day, protected me graciously, assisted, made it a sweet day, blessed be god,

on thursday April 1 69 we kept a fast at Joshua Soyniers in Northourum, and it was a sweet day to my soul—blessed be god : this day Ap 5th Mr Nesse burys his sweet son that s went to ride abroad with him— oh why is it not my case.—

on wednesday April 7 praying before sermon in my house according to my custome god so melted and enlarged my heart as was not ordinary, scarce any in the roome had dry eyes, blessed be god for that sweet season :

on Saturday April 10 I went to Bramley and preacht there on Lords day being Easter day, a vast multitude of people were got together, so that I was glad to preach in the doore that both they within and without might hear, god made it an affecting day—that very day one Mr Green a great adversary in that town was chosen church-warden, so that we fear our liberty is infringed—

on munday we kept a fast at Samuel Ellisons for his wife being great and god graciously helped

On tuesday morning I returned home, and that day Mr Dawson and I preacht at Joshua Soyniers wher ther was a large company, but god did not afford to me that wonted assistance in preaching yet in praying he helped—

on friday being invited I kept a fast with some few friends at one Abraham Blackbrough in Mixenden near Illingworth chappel, it being my own dear brothers ancient place. I was much affected, it was for a distempered wife—

I stayed at home on lords day, preacht on wednesday—on thursday set forward towards Lancashire, being April 22 69 lodged at Mr Gregorys at Ratchdale—the day after at my Brother Hultons at Manchester, went to Denton on saturday, preacht there on lords day afternoon, on munday brought my father Angier &c on his journey towards Dedham in Essex, returned that night to Manch—on thursday went to Cosin Garsides in prestwich parish, on friday to brother Crompton s

in breakmicht, preacht the lords day at Cockey, on thuesday I went to Ormeschurch, there saw an afflicted family, my dear brothers son in sad fits of convulsion, returned on thursday, kept a day and preacht on friday at Breamt hill, saturday went to Manch. preacht at Gorton on lords day, on wednesday went to Little Leaver preacht at Brother whiteheads on thursday, on friday Mr Bradshaw and I joyned at a day both preacht at Brother T Cromptons, and lords day I preacht funeral sermons for Mr Park and my good uncle francis Critchlaw at Bradshaw chappel, on munday night at Brother Okeys, on thursday at Brother Bradleys, on friday at James Hardmans, so came to Ratchdale that night, designing that Lords day to preach at Shaw chappel, but by reason of an unhappy misse about a letter it was not judged fit, so I came home on saturday, May 23 69 and haue spent this sabbboth peacebly and I hope profitably at home, with a numerous congregation : blessed be god—
precious Mr Wales is dead in my absence buried at Leeds, may 11 69 :

having an invitation to preach at Pudsey on lords day jun 13 69 I designed a word of exhortation to the people upon occasion of their dreadfull stroke, I communicated my thoughts to two friends who divulge it abroad that I was to preach Mr Wales funeral sermon, wch was not wel resented by some of his relations, wch when I came thither and saw it diverted my thoughts to another subject, tho to my hindrance and disappointment—

Another day I stay at home on saturday jun 26 I went to Mr Smiths at Gildersam, and preacht at Morley the day after, upon a solemne call, when I was in the pulpit singing a psalme comes up Mr Broadhead vicar of Batley passing among the croud up the alley, and got with much adoe to the clark, bade him tell Mr Heywood to come down and let him haue his owne pulpit, and then hasted away he left his goune at an house, took horse and went to Batley, told Justice Copley what a multitude of people ther was at Morley hearing a Non-conformist, he tooke no notice of it, bad let us alone, and so through gods mercy we injoyed the day quietly, and it was a good day blessed be god,

the day after I visited Mr Marshal, lodged at Hoome hall, preacht at Healy, so came home on thursday night,

On Lords day after resolving to preach at home, (tho two

came from Idle for my paines there) Coley chappel being destitute, they opened the doores, and rung the bel, where I preacht all day without interruption July 4 69—there was a numerous congregation, tho I did not know of preaching till after 8 a clock that morning—blessed be god for this liberty—

the wednesday after being july 7 1669 when I was preaching in my house (according to my constant practice) and several were sitting before me, there was an earthquake, most of them perceived the house totter and shake, and tho we did not think at it then, yet since we heard that the like was at Bradford, Idle—and as far as Rippon, the lord sanctify to us these presages of future evils—

on saturday I went to Ratchdale, preacht at Shaw chappel on lords day july 11 69—found sweet assistance it was a mighty congregation, strong affections,—blessed be god, returned on munday

On tuesday I went to visit the sick and aged about home, july 13—I saw 4 that day wch togather made 330 Yeares, viz Joseph Learoyd aged 80: Will Appleyard aged 78—Widow Holdworth aged 82: Edward Viccars aged 90 at time of the year, the strongest of them all, the first of these is now dead, buried that day sennight after—

the day after I went to Hunslet Carre where Mr Nesse and I kept a fast with Widow Wrigglesworth whose husband is dead, and shee great with child my wife and I lodged there that night—

On thursday I went to Wakefield called on Alderman Hewet and his lady dined there, lodged with Mary Potter, preacht at Mtris Kerbys on friday night, preacht at Peniston church on lords day had a mighty numerous congregation, lodged with Mr Cotton near Silkston on munday night, preacht at William Robucks on tuesday, came home on wednesday—july 21 69—

after one lords day abode at home I went to Idle preacht there Aug 1 where god graciously helped, there was a faire field to reap in, a great assembly, some stirrings of affections, who knows what the effect may proue—on munday I kept a day of thanksgiving for gods mercy to Sam. Ellisons wife in her delivery—god helpt went to Leeds conversed on tuesday and wednesday with Mr Illingworth at Tim. Smiths so came home that night.

there I stayed another sabboth,—and on thursday Aug 11 I

went with my wife to visit Mtris Smith, a sad widow upon the sad and sudden death of her husband (killed by his own bull) there I preacht on friday morning—so went to Wakefield, lodged with James Dixon on saturday I travelled to Houghton preacht with my lady Rodes on lords' day, where I stayed till thuesday so returned to Wakefield where I preacht that night at Ms Kerbys, on wednesday night at John Scurs at Hague hall visited some in my return and came home on thursday—
Aug 19 69 :

on Lords day Aug 29 I preacht at little Horton in Widow Rhodes house,—there was a great assembly, god helped—at night I lodged at Mr Sharpes house—thence my brother Okeys great horse strayed or was stollen—not found till wednesday as they were going home—

having stayed at home another day, upon a call I went again to hague-hall, there I preacht on Sept 12 69 where there was a great company—

on munday night I lodged at Ab. Dawsons on thuesday night at Joseph Jacksons there preacht, on wednesday night at Ellis Burys, preacht there—

this lords day again sept 19 69 in the absence of Mr Hoole I preacht at Coley chappell, oh what a good day was it, and what sudden congregation was raised ! we had great peace notwithstanding many threatenings and feares several ways—

Sept 24 I with my family set forward in our journey towards Lanc : came to Chedwick hall that night on saturday we went by Manchester to Denton there I preacht twice on lords day, on munday my father and I rid to Norbury—on thuesday we went to Manchester—on thursday we had a sweet day of thanksgiving at Cozen Judith Heawards at Hollin-wood my father Angier, Cozen, Mr Lever and I spent the day—on saturday I went to Oldham preacht on lords day at Shaw chappel, —octob 3 69—

on Munday we went to little Leaver—on thusday to Bolton —there I preacht on wednesday at Mtris Parkes,—on thursday at Brother Cromptons at a private day : on lords day at Cockey, on munday night at Bolton, on thuesday at Brother Whiteheads on thursday at Thom. Lieueslys—came homewards to little-borough with my maid and sons,—returned back on friday night into Breakmigh, preacht at Cockey on lords day again, at James Hardmans on thuesday, at Ratchdale at night,

lodged with Elizab. Haslam—so returned home on wednesday being Octob 20 69— Dr Hook had sent a man to Wakefield sessions to swear agt. me, and reports are he hath got a warrant, but I hear no ceartainty as yet—Ebenezer—

this journey I haue preacht two funeral sermons for two good women that gaue me the texts viz Isai 44 22 at Cockey Chapel, and lam 3 27, at thom Liueseys, both wrought upon by my ministry, and I hope gone to glory—blessed be god—

Octob 27 we had a sweet private fast at my house—and had much assistance

Octob 28 69 we interred the Corps of old Mr. Root at Sowerby with much solemnity—

On saturday octob 30 I went to Leeds and preacht at Shadwel on lords day oct 31 69—wher (tho it was a bad day) there was a great assembly—god helped—the night after I preacht at Will Thompsons—so came home on thuesday, visiting several by the way—

I stayd at home on sabboth and on invitation I went to Idle preacht there on lords day Nov 14 69 on munday night I preacht at Sam: Ellisons on thuesday night at Leeds at J Cummins—on wednesday we dined with Mr Paul Thorsby : lodged with Mr Spenser—on thursday came home found all wel, blessed be god—

I stayed at home and preacht went on friday to Mr Dawsons where we spent the day in fasting and prayer—Oh it was a sweet day ! it was Novemb 26 69—oh what meltings !

the day after I came to Slaighwait according to appointment, but upon the wrong day, for I was expected the Sabboth before through their mistake of the day, it was a heavisome disappointment multitudes came from all sides, no body came to supply the place, they returned home, the day after came both Mr Crayton and I we shared the day betwixt us,—it grieved me much, the lord sanctify it—it was Nov 28 69—

I stayed at home two days, spent a fast on wednesday Decemb 1 at my house—and on Decemb 13 we had a sweet sealing ordinance oh what a good day was it !

Dec 17 I went from home to Wakefield, lodgd with Will Heward, visited several friends—

the day after to Bramley and on lords day I preacht at farneley (tho we had some difficulty to obtain it), an huge throng place it was munday night I preacht at Leonard Smal-pages

house at Buslinthorp—on thuesday went to Leeds, visited several—preacht there on wednesday—came home after being decemb 22 found all well blessed be god—

I stayed at home two days, kept a fast at Hagstock and had a preaching day at home on thursday jan 6 at wch time Mr Hortons sons &c came which was a small disturbance yet all calmed—on saturday jan 8 69-70 I went to Honley preacht there on lords day went to Hulm at night, preacht there at Mr Earnshaws on the munday, and on thuesday came home—found all well blessed be god—

having stayed at home another lords day, the day after acording to promise I went to Slaighwait preacht there on lords day jan 23 69-70—came home the day after—stayed another day at home—and upon a call went to Bramhup feb 6 preacht there—

on munday went to Leeds preacht at John Cummins on thuesday returned home—wednesday kept a day of thanksgiving with R Rob : it was a sweet soul melting day to my heart, blessed be god—feb 9

on munday after feb 14 I went to Bramley, baptized a child of Daniel Parkers, and preacht there that night, the day after returned and baptized James brookesbankes son Joseph, kept with him a day of thanksgiving, preacht in mine oun house on wednesday, feb 16 69-70

after two lords days staying at home expressly keeping our monethly fast I went upon a call—feb 26 to Bramley, there we enjoyed the sweet sealing ordinance that saturday night, Lords day I preacht at farnley on munday baptized Joseph Woods child, preacht that night at Mr Middleboroughs, on thuesday rid to Hunslet, baptized John Robinsons child, came home after, preacht on wednesday at home, march 2—1669-70 blessed be god

I stayed at home a day, upon saturday march 12 I went to Bramhup, preacht there upon the Lords day, munday night went to George Horsmans house at little Woodhouse, there preacht and before I had done was apprehended by constables carryed to the Mayor, who sent me to the common prison, called cappon-call, by the meditation of friends was released on thuesday—this March 15 the same day 40 Y after I was baptized—a fuller relation of this matter I design—I preacht on

wednesday night at Joseph Woods near Bramley, came home on thursday—blessed be god for this journey—

On friday march 25 we had a private day at Mr Dawsons—oh it was a melting inlarging day to my soul, and having spent a lords day at home on sabboth morning march 27 I went to Idle there preacht in publick all day—found much assistance—yet was conscious of guilt before I came out of the pulpit—such hearts we haue—stayed all night at Thomas Ledgers—went the next upon a call to Horsford, there preacht at one a clock to considerable number at John Clarksons house—came home that night—

On wednesday march 30 1669 I kept a day of thanksgiving in mine oun house, had the assistance of several christian friends—god ordered matters very sweetly tho I had not such inlargemts as sometimes I haue had—it was a good day—and a token of more mercy—it was principally for my liberty continued and restored

I went on thursday to Bradford, visited Mr Waterhouse, lodged at Mr Sharpes, and so came home on friday—preacht on lords day went on Munday to visit Mr Thorp Josiah Oates, not being wel, Will Heaward at Wakefild after the death of his good wife, went back to flansel where I had appointed to meet old Mr Dineley at his sons, lodged there, on thuesday after dinner went to Healy where I preacht at Widow Heaton to a considerable number—returned home that night—April 5 1670:

the day after we were resolved on a journey into Lanc. but partly by reason of bad weather partly by my horses back hurt were prevented, and on lords day I preacht, on munday kept a fast it was a good day and hitherto providence hath ordered it to the best—on thuesday Apr 12 70 my new shift was stollen—

Thursday April 13 we went towards Lanc: called at one John Butterworth near Halifax near death, at Mtris Robinsons at Bowood, lodged at Mat Hallows house at night, on friday went to Manch. on saturday to Denton, where I preacht twice on Lords day, on thuesday night at Manch: on thursday night at Rich. Masons at Ratcliff bridg went thence on friday to Brother Cromptons, on saturday I preacht at Sister Bradleys, on lords day twice at Cockey chappel, went to Bolton on munday, to Mr Cromptons on thuesday, on wednesday kept a day of thanksgiving at Edmund Hills near Ratchdal, on thursday

joyned in a fast at James Masons in little Leaver, on friday preacht at W: Whiteheads, and lords day preacht at Cockey again where was a mighty congregation on munday night I preacht at George Holts at Bolton, on thuesday at Walmesey chappel, and on wednesday we had a sweet day of thankfulness at Crompton fould, on thursday I came to Ratchdale met with a private fast accidentally, on friday May 6 came home, found all well, blessed be god, for this journey—

May 8 I preacht at Coley Hall we had a large auditory, and a sweet day making account it was a farewell bec the Conventicle act tooke place the 10th of may, on thuesday we kept a private fast at Mr Dawsons, it was a wonderfull hart-melting day, on thursday we kept a fast at Robt Ramsdens, the lords day after I preacht at Dinah Tetlaws where we kept but just the number, munday we had a private fast at Jonathan Priestleys, thuesday and thursday I preacht in my house to the number

Lords day morning May 22 being whit-sunday came too men waiting for my rising, they told me there was no preaching at the chappel, and if I durst venture the doores should be open I gladly accepted the call, preacht all day onely in the afternoon about 3 a clock in the midst of sermon there came Stephen Ellis, who had sent for the Churchwarden and overseer, brought them to the chappel, observed me, tooke many names, and went away, we continuing peaceably in our work, blessed be god—let the event proue what pleaseth god—if we pay for it we haue something worth the commodity we haue its not dear whatever it cost, we haue a good penyworth :

on munday I preacht at Joshua Soyniers—on thuesday towards night I went to Bramley called at several places, lodged at Sam: Ellisons preacht there on wedensday morning—went to Leeds after lodged with Tim: Smith, visited several friends, on thursday returned to farsley lodged at Joseph Kit-chins, preacht on friday morning at Samuel Smiths, came home that forenoon—may 27 70—

I preacht severall times in the week at home admitting only the number of 4—sometimes abroad sometimes in friends houses—

On Saturday Jun 18 I went to Mr Dineleys called by the way—preacht there on Lords day went on munday to Arding-ton, visiting some great ones there—came back to Hosford

lodged with one Lance* Smithe preacht that night came next day home called on Mr Cotes, Mr Waterhouse, Mr Sharp—so came home—jun 21 70—

I stayed at home another Sabbath injoyed peace, preacht 4 or 5 times a week because of our paucity—on thursday june 30 I went to Mr Thorpes at Hopton Hall lodged there, on friday to Mr Sotwells of Cat-hill, stayed there studying till lords day morning, thence went to Peniston, preacht all day quietly in the church where was a numerous congregation,—on munday I dined with Mr Nailour, at Ecklands, went that night to Mr Riches house at Bulloughs, on tuesday visited Widow Street at Langset, came back to Cawthurn lane preacht at Nath: Bottomlys on wednesday morning, thence went to Mr Cottons at Moore-end, came thence on thursday called of severall friends—went to Wakfield that night, lodged at John Hides, visited Mr Kerby—on friday we resolved for home, but calling at Healy to visit an old woman, they prevailed with us—i e my wife and me to preach—so I stayed all night, came home in the morning by 10 a clock being july 9 1670: found all well—blessed be god for this journey—

I stayed at home and preacht 3 times last lords day—on munday morning the church-warden and overseer came to this house, told Capt Hodgson they had a warrant on sabbath-day night from the justices Mr White and Mr Copley to make distresse upon my goods for 10li and bec of my poverty to lay it upon other two men Rich: Kershaw and Will Pollard of wyk—5li a peece, and some 8 or 10 more their 5s a peece for being at that conventicle at Coley chappel when I preacht there these officers wanted Mr Hodgsons assistance being an overseer,—on thuesday morning they came and shewed me the warrant, demanded 10li told me it was best to pay, since money cannot be undervalued, but goods may, upon my refusall, they came on wednesday morning i e James Mitchel of crow-nest constable, Thomas Hanson of Mitham church-warden, Samuel Wadington of Norwood-green overseer, and brought three men with them, Will Liversidge a joyner and his men, to take down and help to hurry out my goods, they swept all away, three good chests, three tables, chaires, stooles, my bed, bedding, curtaines—all my goods except a cup board, and few chaires

*? Lame.

Why not Lawrence

are gone,—they caryed them to John Appleyards, at Shut,—appointed R Langley, Mic Empsal—to prize them, they rated them togather with 10 books to ten pound and a noble—cheap penyworths—all this was on wednesday july 13 1670 : blessed be god—

on wednesday afternoon I preacht to my number on that text Heb 10 34—tho I should haue been elsewhere at a private day—but was prevented on friday I preacht again on the same text. on saturday I went into Lanc—spent the sabboth with Edmund hill preacht all day to 4 besides the familys—that night I went to Hollinwood where my father was, lodged at Sam Heawards on munday morning I went to Denton, dined there, lodged at Manchester, on thuesday morning went to little leaver, preacht at B Whiteheads at night— wednesday forenoon I helpt at a fast at Adam fernisides upon special occasions, and in afternoon went to Bolton, dispatcht my busines with Mr Tilseley upon my fathers account : so came into Breakmit to Crompton fold, and on thursday july 21 70 returned home, found all wel—blessed be god for this journey :

on saturday july 23 I went to Pool preacht in a chappel there on lords day peacebly, blessed be god that a new unheard-of doore is open for gods people—on munday visiting severall friends at night I returned home—

I preacht several times at home that week on lords day I preacht 4 times, twice at home and twice abroad—on munday kept a fast with Mr Dawson at Josh Soyniers,—oh it was a sweet heart-melting day,—

on Aug 6 70 I went to Shadwel to preach there, and tho the day before officers had been there to take the ministers, and I heard as I went of purposes to disturb us yet god preserved us all that day very quietly—it was a good day, there was a numerous assembly—much affection,—at night we went to Leeds—visited many friends, but I was not so much as desired to preach amongst them onely on thursday keeping a day of thanksgiving at Elias Hinchbolls I preacht a little and on friday we returned home, found all well blessed be god—oh for a thankful heart—

On saturday I went with my boys to Poole preacht there on lords day being Aug 21 70 lodged with Mr Dinely two nights, came home on munday, blessed be god—

on wednesday being Bartholomew day Aug 24 70 just 8

yeares since we were all struck dead by that sad uniformity act we kept a fast that day in my house, had the help of some christian friends, oh it was a sweet day, my heart was wonderfully helped melted enlarged—oh for an answer of peace—

on Lords day after young Mr Root preacht at Shadwel—Lord Savil, Mr Copley, Mr Hammond and 40 of Lord fretzwels troopers from York came took Mr Root carryed him to York put him in the castle, took 4 or 500 names of people, seized on their horses made them pay 5s a peece before they had them—tho he is prisoner—this was done Aug 28 70—I was earnestly desired to haue been there that day, but the day after I had promised, but was adjourned—he was kept close prisoner put into the low jayl among 12 thieues, had double yrons laid on him, for 4 days and nights, but upon Capt: Hodgsons impertunity with Mr Copley was released—

On wednesday sept 7 I went for Lancashire lodged that night with Mr Horton at Sowerby the day after went to Ratchdale lodged with Cozen Edmund Hill at Chadwick hall, on friday went to Manchester, on saturday to Denton, heard Mr Eddleston and Mr Hickenbottom two conformists on munday night I lodged at Capt: Hultons in Droildsden, on thuesday night at Manchester on wednesday I went to Denton there we kept a day of thanksgiving, oh what a sweet day was it returned that night to Manch—on thursday we went to the funeral of Cozen James Crompton of Clifton at Eccles, Mr Usherwood preacht on saturday we were at the funeral of Mr Birch one of the fellows at Manchester, that night I went to little Leaver, preacht at Brother Whiteheads the day after, had a large auditory, good helpe on munday went back to Manchester, sent a messenger to Denton about busines, on thuesday my father Angier came and dined with us, after that we sealed some writings referring to my father, on wednesday morning we went to little leaver kept a fast there for my own father, my brother Heywood preacht that night, on thursday I went with him as far as Dean-church, where I had some busines with brother Angier, Mr Tilseley,—so returned to Cromptonfold, on friday we had a fast at Brother Thomas Cromptons, at night I preacht at Brother Laurence Cromptons, saturday I studyed a funeral sermon preacht it at night at Cozen Adam Greenhaughs, lords day Mr Sutton preacht at Cockey, whom I heard all day with comfort, at night I preacht at Crompton-

fold, on munday I went to Bolton, there dispatcht visits and busines on thuesday I went to little Leaver preacht a funeral sermon for James Masons wife, returned to Bolton, spent some time in the evening with that sad widow Cozen Hanna Crompton, on wednesday morning lookt through Mr Parkes excellent library, went to Crompton fold into little leaver on thursday we came homewards to Ratchdale on friday got home sept 30 70—found all wel blessed be god—

On the day after—being saturday I went to Bramhup to Mr Dineleys according to promise, and spent the sabboth there, came back on munday—on thuesday I went to Slawait to help Mr Root, in a day of thanksgiving for his deliverance out of prison, and god was seen on that day—wch was octob 4. My neighbour Hodgson and I returned home that night—blessed be god—

I stayed at home two lords days, preacht frequently had considerable numbers in the evening, kept a fast at Joshua Soiniers Octob 10 oh how sweet a day, Octob 19 being wednesday I went from home called to visit Martha Hanson, preacht a funeral sermon for Joshua Brown at his wife's house by Ecclesal, went at night to Thomas Ledgers at Idle, preacht there that night, on thursday spent a peece of a fast-day at Will Dickinsons at Bramley, preacht there and at night at Sam Ellison, on friday I visited friends, some sick and preacht at John Cummins at night to a considerable auditory, so that from lords day morning till friday night I preacht 9 times, blessed be god for work methinkes I am never better then when I work most: at Leeds they would haue had me stayed on lords day, but I did not judge it convenient—so on saturday visited some sick familys as Scicly Skelton, Thomas Richmonds Mr Spencers &c and spent the sabboth with Mr Foster at Whait—and on munday returned home found all well—oh blessed be god for this journey—octob 24 70—

but a sad providence in my absence is befallen Mr Dawsons family, the maid at Robert Bairstows wher his daughter Martha was, took brimstone, gaue child some, they both fell sick, vomited, dyed that day, thursday octob 20—the maid at 7 a clock at night, the child at 2 a clock in the morning—

on thuesday I went to giue Mr Dawson a visit, on wednesday I preacht, on friday being octob 28 I went to keep a fast at Mr Sharps at little Horton, Mr Sale, Mr Waterhouse, Mr Sharp

and I kept the day on saturday I came home—blessed be god—as we came home on Norwood-green the horse we rid on going over a ditch, light short, the earth [beats?] he fell, we with him, but received no hurt,—

On Lords day I preacht, and on week days, so next also at home,—Nov 9 we kept a fast at my house, the day after we had a day of thanksgiving at Josh Soyniers for his wiues deliverance—I baptized the child, Isaac Nov 10 1670—lords day after I preacht at home—

on thuesday Nov 15 Capt Hodgson and I were sent for in hast to Rippon, His son Kitchin lay a dying, we found him alivie, I prayd with him, discoursed to him, but that night he dyed before morning, we buryed him on thursday, Mr Drake preacht at night on 1 cor 15 57 : I preacht on wednesday at Mr Breafts, I came home on friday tho with difficulty—

on thuesday as we went I called on Mr Sharp, it was a glad house, god having dealt graciously with the yong wife according to our prayers, she was delivered of a boy, Nov 2—but this morning the man came to bid us to her buriall on munday, she dyed yesterday, was pretty well and dead in the space of half an houre,—Lord fit us—

on munday we went to the funeral, Mr Brooksbank preacht on Dent 32 29—we stayed all night and came home on thuesday, my son John went to Halifax on lords day to Benjamin Cooks funeral, came home, went to Coley chappel to hear Dr Hook but fainted in the puhe, lay a while, was taken up, came home sick, his itch struck in, he was ill on munday yet is better and gone to Schoole this day, being wednesday Nov 23 blessed be god :

Nov 29—70 I went to visit Jeremiah Bairstow, my maids father, it was a frost and very slippery, as I returned home a little aboue Coley chappel, at the ascent of a causey the horse slipt, fell, tumbled over, and foot upon me, yet no great hurt, it was an admirable providence, blessed be god—

after preaching on wednesday I went to visit one Daniel Pickles, after I had preacht that day, and tho it was in the night and dangerous way yet I got no hurt, blessed be god—

I stayed another sabboth at home—and kept a fast with Mr Dawson, December 5 stayed all night with him : came home on thuesday

Wednesday I went a journey being Decemb 7 preacht at

Healy as I went lodged at Hague hall thursday I went to Wakefield, lodged with Mr Bentley at flansel; friday I went to Leeds, and preacht at Robt Hicksons, on saturday I visited several sick persons, and so went to Bramhup, where I spent the sabbath with a pretty company, on munday I came to farsley lodged at Samuel Smiths and there preacht on tuesday came home, being Decemb 13 blessed be god for the mercy of this journey, and the health of my family in my absence

I was wanted at home, for Richard Langleys eldest son John was fallen suddenly sick, I went to visit him on tuesday in the afternoon, but he was not sensible, I saw he was gone, he dyed on thursday evening, Decemb 15, the night before he dyed I being with him, there was a candle stood on the cupboard, a great one, none near it wch I observed did swail up in a blew blaze on several times, and then went out of itselfe, and tho I think none but my selfe observed the maner of its expiring yet all smelt the snuffs—I thought it strange, and lookt upon it as an embleme and presage of death—this is the fifth son they haue buried, and tis the fourth funeral from that house in 15 weekes time three females, this one son—Lord sanctify it—

Decemb 26 we had a private day at Capt Hodgsons John Foster, George Ward, went to prayer, and oh how my heart was affected—I haue seldome of late yeares had such a fast, both when they and my selfe were excercised, oh what strugglings was there especially for the church! we hear of strange designings in Parl—who knows wt this may produce in this juncture! we will hearken what the Lord will speak—

on tuesday I went to Elias Hinchballs at Bramley preacht there that night, being Decemb 27, 70 when we had done, were sitting by the fire taking tobacco comes the Constable Matthew Hall, and church-warden Robert Bains, and one Bankes, and other two, they were five in all, knockt at doore wanted to know who he had, they came into the parlour there we sate still, askt them what they saw in us more then others, friends may visit one another this Christmas time, after a season they went away, sate at the alehouse, writ downe our names, and what they intend to do, the lord only knows—one yong Binns a taylour went and fetcht the constable, to get money—but we had done our work—the constable himself hath been many times with us formerly, we are in gods hands on

that night I baptized a child for one Joshua Rous, called Joseph—the day after we appointed a fast at Sam Ellisons, I was no sooner got thither but the Constable followed us, we scattered and I came away while they went to Dan: Parkers, the Constable came with Robt Bains to demand fines upon Shadwel busines about Mr Roots—I came to Isaac Balmes visited Mr Milner of Pudsey, preacht that night at Rich: Farrars, lodgd at Grace Balmes, and the day after being thursday I called of Mr Saile and came home—blessed be god—1671

Jan 1 I spent at Hague hall, being lords day had a considerable company—the day after I visited Ab— Dawson at Morley, Mr Marshal—heard him preach—preacht on wednesday night at Healy in my return, came home thursday preacht at home on friday, spent sabboth at home, preacht 3 times—wednesday night we spent some time in prayer at Hanna Hodgons, oh it was a melting season to my sinning soul—

on friday I went to little Horton spent that day in prayer with Mr Sharp—Mr Sale, Mr Waterhouse—it was a sweet heart-melting day—I came home on saturday—blessed be god—

On wednesday Jan 25 we kept a fast at my house, as upon the munday at Josh Soyniers, they were both sweet days—

on friday feb 3d I went into Lanc for Mr Jolly to preach with his people as he stayed to preach with mine, went to his house on the north side of Pendle-hill that night, stayed all day and went through his bookes, on saturday night went to Wizwell preacht at Mtris Crumbacks had a considerable number, who came in the night, thence I went to Bolton on munday bought some of Mr Parkes bookes, preacht at Brother Whiteheads in little Leaver on thuesday that night came to Ratchdale, found Mr Martindale at Widdow Haslams that night, so came home on wednesday, called of Mtris Robinson Mr Horton, &c, found all well, blessed be god :

I stayed at home next lords day, preacht—thursday feb 16 I kept a fast at Cote-hill for Grace Nickols children—on saturday I went to Bramhup spent the sabboth there, went on munday morning to Pool, visited old Will Tomlinson, who had broke his leg with a fall when in drink, tho 90 yeares of age within one, thence went to Leeds preacht at Tim: Smiths, on the thuesday night at Sam Ellisons a funeral sermon for Rich Ellison, on wednesday feb 21 returned home—found all wel

March 2d we had a sweet fast at Mr Dawsons, blessed be god—

On Munday March 6 I was at a funeral at Halifax of old David Freemans, on tuesday at a private day at John Crowthers in the banke oh what a good day was it! on wednesday at another funeral at Halifax—on thursday I preacht—on saturday I went to Hulme on lords day I had appointed to preach at Woodhead chappel in cheshire—but it was a terrible storm of snow over those moores, at night I preacht at Mr Earnshaws, and again on munday night, and that night after nine a'clock went three miles, and preacht again at Godfrey Armitages at lidget in Kirkburton parish and so came home on tuesday, found al wel blessed be god—march 14 70-1

I preacht on lords day wednesday & at home on friday March 24 we had a private day at my house,—and the lords supper, oh it was a sweet day, tho I did not find my heart so sweetly melted that day as the day before in preparation—wherin I was abundantly caryed out in confession of sin, renewing my covenants blessed be god—

Lords day next I preacht again at home—had a great auditory—munday I went to Hague hall on tuesday to wakefield, preacht there on wednesday morning, lodged at Will Heawards two nights—preacht at Heckenwike on tuesday in my return home at Ab Naylor—

the day after being friday I kept a private day with some friends at Bridget Mellens in Northowrum, on saturday went to Bramhup preacht there on lords day April 2 on munday called at Will Tompsons, visited the sick ther that night preacht at Jane Milners in Leeds, lay with Mr Ellinworth at Tim Smiths—on tuesday visited friends preacht at night at Jeffry Becks at Hunslet, went in the morning to see Mr Foster at Whaite—called at Mr Sales & came home that night April 5 1671—blessed be god for this journey—

I stayed at home two sabbaths—injoyed much liberty tho something frighted and straitned the latter—on wednesday April 19 we had a sweet day at Joseph Priestleys, oh what a frame was my heart in—it hath seldome so drawn out blessed be god god will bow his ear to hear, for hearts are prepared—

on thursday I preacht, on friday morning Ap 21 I and my wife, sons and maid set upon our journey into Lanc: lodged at Mat: Hallowses that night, on saturday we went to Manchester, at night to Denton there I preacht all day on Lords

day for my father who still enjoys liberty, munday we kept as a solemne day of thanksgiving in my fathers Angiers study, oh what a day was that! I may allmost say, none like it: these prayers and teares god will hear—thuesday we came back to Manchester, kept a fast on wednesday at Will Warrens in salford, visited friends, and went to little Leaver on friday, into Breaknight on saturday, so I preacht on Lords day forenoon, and in the afternoon I went to church, heard Mr Stauford lately come thither, a notable schollar, munday, I was at Bolton heard him again, on thuesday we lookt into Mr Parks library, on wednesday I preacht at John Roscows by Cockey Moore, on thursday we dispatcht some worldly occasions about my little land in little Leaver, sealed writings, wherin I am become a purchaser, I hope in presage of our future settlemt paralel to that case of Jeremiahs chap 32 7 8—12 I must confesse tis strange I should buy land in such a day as this, but my case is almost like the prophets I was necessitated to buy it, and that god that cast it unsought for on me can tell how to see it discharged, tho I had never so much money togather in all my life—on friday I spent a day of thanksgiving with Rich: Mason at Ratcliff-bridg with good Mr Pike for recovery out of sicknes,—on thursday before I preacht at sister Alice Bradleys a sad widdow, on saturday I went to Bolton to see a sick child—that night, viz May 6 my wife fell sick of an ague and was dangerously ill, wch prevented my visit of my brother at Ormschurch, she had 4 or 5 violent fits in the house wherin she was born, that sabboth I should haue preacht at Cockey, but tho I was invited yet was put off, they durst not venture, and put me off disingeniously, I preacht in the morning and night at Brother Cromptons, on munday went to Bolton, heard a sermon, thuesday went to visit brother goodwin &c wednesday kept part of a fast at Mr Cromptons, and that day preacht at Brother Whiteheads, thursday went to the funeral of Mtris Blagraues child, friday and saturday kept much with my wife who was very ill in her ague, and lords day, only preacht twice, on munday we went to Manchester, wednesday kept a fast with Mr James Hopwood in Manchester, thuesday I went to Denton, Stockport &c—on thursday we went to Ratchdale homewards, lodged at Mr Gregorys, in the morning about 4 a clock, came a messenger from Manchester to acquaint us with the death of Brother Laurence Crompton, whom we left

wel on munday, we returned, on friday, and he was buried with great solemnity at Bolton on saturday May the 20, Mr Leaver of Leigh preacht, it was a sudden and astonishing blow, the lord support and sanctify—lords day I preacht in the morning, heard Mr Stauford in the afternoon preacht at night at Crompton-fold to aboue an hundred people, blessed be god—on munday we came to Ratchdale homewards again, lodged with Elizabeth Haslam, I preacht there and on thuesday may 23 71 returned home, and found all wel, blessed be god—tho we were sore wet on blackstone edge, yet hitherto god hath secured from distempers in good measure, find our neighbours wel and in ordinary health—

On friday I preacht at home, on saturday May 27 I went to Bramhup according to appointmt, preacht there on lords day to a considerable company, on munday night came to Ellis Bury, at Bramley, preacht there on thuesday in the afternoon at Joseph Jacksons at Leeds—wednesday may 31 I visited friends in Leeds, returned home, found all well, blessed be god—

This day June 6 1671 Robt Reiner Bailiff of Wakefield came with a cart and the constable John Wilton, without warrant opened their stable dore which was shut, then opened the barn doores, took away my goods. caryed them quite away—Lord recompense this—

we had liberty that sabboth following, on munday we had a private day at my house, and in the afternoon I preacht to a considerable company—

On thuesday june 13 71 I went from home, called at Brig-house to see one Sam: Beely, thats sick so went forward to the Lidget in Kirkburton parish, preacht at John Armitages to a great number, afterwards went to meet a pore melancholy woman at John Moorehouses, talkt to her prayed with her—the day after being wednesday I returned home, visited friends by the way and baptized one Abraham Highlys child—blessed be god for this comfortable little journey—

on friday we had a private day at Capt: Hodgsons, for his son going to be chaplain at Sr John Hewlys at York, on munday another at Joseph fields in Burstal parish upon her husbands death, oh how sweet heart-melting days were both of them!—my heart was wonderfully caryed out—these were june 16 and 19—on sabboth betwixt we had a comfortable and quiet sabboth, tho under feares and threatenings—blessed be god;

on thursday I preacht, on saturday june 24 I went to Bramhup with my wife, called at Idle there met with Mr Wolfet, I preacht at Bramhup had a large company, the day after being munday I went to Ardington comforted her,* prayed with her upon her husbands death, who dyed on munday june 19 was buried on wednesday—on thuesday I went to Leeds preacht at John Cummins that night, on wednesday we had a day of thanksgiving at Will Thompsons for his wiues recovery, on thursday june 29 we returned home, found all well, blessed be god—(a)

I stayed at home two sabboths injoyed liberty on thursday july 13 I went to Sam Ellisons to keep a day of humiliation for his wife, but god prevented that and she was delivered on lords day, we kept it a day of thanksgiving I baptized the child, preacht at night, and returned home on friday—Timothy was his name—blessed be god—

(a) Also upon June 30 we had a day of thanksgiving at Mr Dawson for the like mercy to his wife I baptized that child lidia—these days of thanksgiving were sweet days to me, and pledges of more mercy—

on the wednesday July 22 I went to Bramhup preacht at Mr Dineleys had a considerable company returned home on thuesday having been of some use among them in helping to settle worldly things. Wednesday July 19 we had a sweet fast at my house, it was a sweet day—blest be god—

I was at home two lords preacht in the week-day my congregation now increaseth—blessed be god for our safety—tis very wonderfull—on munday Aug 7 71 we had a day of prayer at Joshua Soyniers—oh how sweet a day was it my heart was wonderfully melted, helped—especially for church, congregation, I am looking for some retorne of these prayers—teeares—

Aug 11 my wife and I set from home, towards York being the Assize-week, at Rhodes hall we were in danger of a sad fall by my horses stumbling,—yet we got on safely, lodged at Thomas Becks at Hedingly, there I preacht, the day after we went to York tho we were wet with some raine, there we lodged at John Listers, I preacht twice at Lady Watsons on Lords day, heard one sermon besides in publick another in private, stayd in Yorke 5 nights till thursday, visited friends preacht again on thuesday morning, and wednesday night—

* Probably Mrs. Arthington.

+ Is Ardington same as Atherton = Adwalton in Bristol? No! it mbe
cf p. 280. J. fields of Bristol dies on June 19th Arthington
But there is an Arthington n^o Bramhope.

On thursday we went to Mr Huttons at Popleton lodged there that night, on friday night we lodged with Mr Hauden at Sherburn, on saturday went to Pontefract, lodged at Capt: Drakes, where I preacht on Lords day in a malt-house to a considerable company, on munday we came to Wakefield lodged with Mr Root, preacht at Mtris Kerbys on thuesday morning, visited Mr Bentley, other friends, came to Hague-hall, lodged there at night, on wednesday returned home, found all well, blessed be god—oh the mercy of this journey :

this day being Aug 24 71 called black Bartholomew day, I resolved to keep a fast and bec: I came home but last night, and could get no more company I kept it with my family, the forenoon we spent in prayer, begining at yongest Eliezer prayed first very sensibly, tho short, John prayed both a long time, and exceeding pertinently, and affectionatly, weeping much, I admired at it, god helped my maid, my wife and my self, wonderfully—oh wt a melting duty and day was it! in the afternoon, I prayd, preacht to a considerable number of people blessed be god for this day—god will hear—

On Lords day Aug 27 I preacht at home as usually, had a numerous assembly god helpt. Hopkinson and knight sheriff-bailiffes of Bradford, were at a neighbour house, took a man but god either hid our liberty from them, or chained them up, blessed be god—

friday Sept 1 I went upon a call to Keep a fast at Mr J. Sharpes at little Horton, Mr Sale preacht Mr Sharp, Mr Waterhouse, Mat: Boys, and I prayd I was much straitned in prayer, god is wise, I concluded the day, it may be I was conceited of my selfe, others expected too much from me, I felt not my spirit so out of frame this long time yet god made me amends for I had wonderfull meltings of heart when Mathew Boys was at duty, its welcome, let me be shamed, so god be glorified my heart bettered, there was a considerable number of several persuasions—it was a good day, blessed be our god—he will hear—

On saturday sept 2 I went to Bramhup according to appointment, preacht there on Lords day, there was a great number of people, god helpt, on munday I went with Mr Dineley to Ardington, upon speciall busines for a friend, that night to Thom Atkinsons at Buzlinthorp, preacht at Leon: Smalpages, went on thuesday morning to visit one Katherin fern at

chappel-town, went to Leeds, dined at Tim: Smiths with Mr Ellinworth, Robert Hickson and I went to see one Sam: Brooksbank lying sick of a consumption, brought by his intemperance, he seems penitent, god helpt me to discourse and pray meltingly, that night I came home, tho earnestly solicited to stay and preach at Leeds, yet my promise brought me home—blessed be god for this sweet journey—

I preacht on thursday according to custome, Lords day following I spent at home, preacht three times, as my manner is, had a very great assembly all day, and at night, no disturbance, tho the Justices Mr White and Mr Copley, had met at Atherton the day before, and called the officers to them about the former busines at chappel to inquire after the goods strained on—

on munday, being sent for I went to Pudsey to see Mr Milner, that hath been a boysterous gentleman, now under troubles of mind, and was wonderfully affected with my company and discourse, I stayd all night, he complains of his sins, and soules condition, reads much, &c yet I am very jealous lest it should end in Melancholy, my heart was much affected with his condition, on Wednesday Sept 13 71 we had a private day, of fasting and prayer, and I preacht, such a day as I never had in all my life that I remember, my heart was exceedingly drawn out for my selfe, family, congregation, nation, with such a measure of affection, flood of teares, and large elocution as I can never remember I had the like as if I had been taking leaue of my people and the world, Sept 14 this day I and my wife, are to goe abroad into Lancashire, and what wil be the result of this journey god knows, but I never was so solemne in my undertaking a journey and taking my leaue as I am at this time, the lords will be done—whether I turne or no—

Sept 14 we went towards Lanc: we lodged first night at Henry Smiths at Sowerby where I preacht that night,—the day after we went to James Hardmans, and on the day after being saturday I came to Ratchdale, spent the Lords day at Mat: Hallows house in Ratchdale, went at night to J Hardmans, preacht there after publick work was over, went upon munday to Bolton, heard Mr Rawlet, on thuesday we travelled to Ormeskirk stayed 3 nights, I preacht at my brothers on thursday night, on friday night at Brother Okeys at Bolton, Lords day heard Mr Tilsley at Bolton church, preacht at night at G Holts, on munday went to Little Leaver baptized Cozen

Ester Scolcrofts child on thuesday, preacht at Brother Tho. at a private fast on wednesday, preacht at B: Whiteheads on thursday, on friday I went to Cozen Garsides in Prestwich parish, on saturday to Manchest—so to Denton, preacht all day at Denton on Lords day, came to Manch on thuesday. On Wednesday kept a fast at Brother Hultons and preacht, Mr Newcom, Mr finch &c helpt us on thursday night I preacht at Aunt Russels, and on Lords day Octob 8 71 I went at Denton again at the Lords Supper, it was the sweetest day that ever I had in publick in all my life that I remember, oh how was my heart affected in that sweet ordinance, my father preacht in the forenoon, and I in afternoone, I was loath to haue come down from that day into the world again how sweet were gods appointmts—on munday we came to Manch, on thuesday to Ratchdale, preacht at Elizab Haslams, on wednesday night at Josiah Stansfields, in Sowerby, on thursday octob 12 I came home found my family and neighbours wel, blessed be god,—oh wt a sweet journey haue we had—

having been at home a fourtnight and preaching two lords days and upon thursday according to my former custome, and having numerous congregations, with safty blessed be god—

On Lords day morning Octob 22 when I was but newly got up came a messenger from Halifax (a man having travelled all night) to acquaint me that my own and only brother, at Ormskirk was dangerously sick of a malignant feaver, I preacht twice and after two a clock rid 20 miles that night, the next day I was with him, but tho he had been nigh to death and phisitians and friends had given him up, yet I found him recovering—stayed two nights and came home again on thursday—on friday Octob 27 we kept a fast at my house upon speciall occasions—it was a sweet day—

Lords day I preacht again—wednesday Nov 1 we had again a private day, and the sealing ordinance of the Supper at my house, we had near 40 communicants—and it was a wonderful sweet day, oh wt a frame was my heart got into especially in prayer before—the lord opened his rich treasures of grace, blessed, blessed be his name—it was the day I was wont to preach uncles-sermon at Halifax—but this was better then that mony—

Lords day after I preacht—on munday I went to visit old Abr. Dawson, lodged and preacht there that night—he being

very sick, near death : on thuesday Nov 7 I went to Leeds, preacht at Mr Robt Hicksons that night I found not that liberty of speech in preaching, but in prayer god wonderfully melted my heart, as if it were the last time I must see that good peoples faces—gods will be done—that night I baptized Will Jacksons child, Thomas the day after on wednesday I came home, preacht there on thursday—

that night I had a strange dreame, that I saw Jesus Cht, crucifyed upon the crosse, the officers and souldiers abusing flowting, piercing him, my heart was wonderfully affected, I wept much, but recovering my selfe I fell of admiring gods loue in Cht suffering such things for forlorn man, I thought it was strange that I shold liue in such a day wherin Cht was crucifyed, thought to write it down, and comitt it to posterity—

the day after being friday I kept a fast with some friends at Robert Ramsdens, where John Wood was at prayer a good old savioury chtian my heart was wonderfully melted, and god did graciously help my heart in the close of the day blessed be his glorious name—

the day after on saturday I and my wife went to Hague hall, where I preacht on lords day, had a considerable auditory, on munday we went to Wakefield calld at Allethorp lodged with Mr James Dickson, on thuesday I visited friends in Wakefield went to flansil dined with Mr Bentley, and several friends, lodged there with Mr Dineley, called on Wednesday at Chickenley at Mr Josiah Oates house came home that night—on thursday morning by that time I was settled at my study came a messenger out of Lanc : signifying a peece of sadness that my dear brother in law Will Whitehead was dead I went immediatly with him, we lodged at Heywood Chappel at an inne, on friday morning I came to that sad family, his wife being sick also of a feaver, he dyed on wednesday, was buried on friday Nov 17 1671, it was a solemn funerall, 7 non-conformist ministers multitudes of people great lamentation, I came to little leaver that night, home on saturday, found all wel, preacht on lords day, had a large auditory, blessed be god, On thursday I preacht at home, on friday Nov 24 we had a solemne day of fasting and prayer at Mr Dawsons upon occasion of his fathers death and affaires of the family, being put upon speaking to a scripture extempore I found abundant help, yet in prayer I was something more straitned then sometimes—
yet it was a good day—

I stayed at home on lords day preacht to a great number, on wednesday following I went to Will Hodgsons in Boulton preacht there, thursday night lodged with Mr Waterhouse, friday visited Mr Sharps, then came home, preacht at home on lords day, went on munday Decemb 4, to visit Mr Thorp at Hopton-hall, stayed all night, returned on tuesday,

on friday we had a private fast at Mr Sharps Mr Sharp, Mr Waterhouse and I kept up the day it was a sweet day to my soul, blessed be god oh how was my spirit drawn out to god in prayer just in the shutting up of the dutys of the day Mary Ramsden (for whom we had then prayed) being in travel was delivered, oh blessed be god for returne of prayer so quickly evidently—on wednesday Decemb 13 71 I baptized the child John

that night being in my study snuffing my candle, I unawares snuft it out, being in the darke I set my self to meditation and secret prayer and my spirit workt kindly betwixt god and my soul—oh it was a sweet time ! that accident helpt me to spend that time immediately with god, wch otherwise I had spent in studying—blessed be god—

on thursday I preacht, on friday I went to visit old Jerem: Bairstow talkt with him, had some inlargent in prayer, and some incouragent for some in their company that were exceedingly affected in the duty : Lord for some returne—

Lords day I stayd at home, preacht with fredome tuesday I went to Samuel Ellisons—preacht at night, came home the next day visited Mr Milner, whom I found very sad, but melancholy it may be wt I sd may stick by him—

the day after being tuesday Decemb 21 71 I had a fast in my house, with several friends, my hart was exceedingly drawn out about the church for it was mainly for that end, blessed be god for god will hear and answer—

on lords day I preacht at home, on munday (the day they call christmas day) we had a solemn fast at John Kershaws—oh it was a good day, I was wonderfully carryed-out for almost two houres in affectionate prayers—to god alone be the praise god helped others especially Jon Priestley, blessed be god—

the day Decemb 28 we kept a solemne day of preaching, I got Mr Dawsons assistance, god sent in a considerable congregation, helped our harts gave quietnes, blessed be god for this holy-day excercise—a presage of more—1672

Lords day I stayed at home—munday upon call I went to Bingley preacht at Joshua Walkers house—that night—the day after I went to Bramhup—but was misinformed of the day wch was thursday, upon wednesday I went to Ardington, visited that good gentlewoman, thursday we kept a solemne day at Bramhup, Mr Root and I preacht, old Mr Holdsworth administrd the Supper—friday I came to Leeds lodged at Tim Smiths, preacht at John Cummings on saturday I dined with Mr Milner, came to Sam Ellisons at Bramley, preacht in Bramley chappell jan 7 the first sabboth in the new year a good presage of something this year, had peace and liberty, blessed be god, came home on munday—oh sweet journey

this day being wednesday Jan 10 we kept a day of thanksgiving at Robt Ramsdens for his wifes safe delivery in child-bearing—it was a good day oh that we had more such—

On Lords day jan 14 I preacht at home, there was a great assembly bec none was at chappell, about one a clock tidings came to me from an officer that Steph Ellis had got a warrant and was resolved to come to break us up, wch occasioned me to break off and dismissee them—the rest of the day Capt Hodgson and I spent in prayer. Oh what meltings had I in that duty—god made that providence work much good—

on munday I and my wife went to Mr Sharpes at Little Horton, wher I preacht that night to the family and several others upon occasion of the death of their son Isaac—lately dead at London I returned home upon tuesday—

Jan 23 I went to Heckenwick where I preacht at Abraham Naylours had a large assembly—on wednesday I visited Mr Holdworth, repeated my sermon to a company at Hightown at James Cordingleys house—so came home at night blessed be god—

having preacht on thursday—on saturday I went to Will Hodgsons, preacht on lords day at Micael Gargreaues a funerall sermon for Joshua Farrand who left a text job 22 21—to be preacht upon amongst that people, at Horton—I did preach it, had a great assembly from all parts, god did graciously help, brought me home that night—

On wednesday Jan 31 we kept a day of thanksgiving for our liberty in gods ordinances in this place I had the help of Mr Sharp, Mr Dawson, many friends god made it a good day, pledg of more occasions—

On thuesday Feb 6 I went to the buryal of Mtris Horton, Dr Hook preacht funeral solemnity—

On Wednesday feb 7 I went to Bramley, baptized Sarah daughter of Elias Hinchball, the same day I went to Cottingley, baptized John the son of John Hollins, preacht there at night came home on thursday, preacht at home my usuall lecture blessed be god—

I preacht on Lords day—munday feb 12 I went to the funeral of Rich Hoyles fourth son, wch had been all strangely taken with strange diseases—pined away—they have suspected some witchcraft, oh that they saw the lords hand—

On thuesday I went to Leeds preacht at John Cummings that night, on wednesday morning preacht at Jane Milners, at night at Will Thompsons on thursday Mr Root and I kept a solemne fast at Mr Dineley at Bramhup—it was a good day—on friday feb 16 I came home—blessed be our good god for this sweet day—

feb 23 I helped at a private fast at William Cordinglys by Eaton chappel with old Mr Holdsworth and his son, &c god made it a good day my hart was much enlarged an houre and half—blessed be god—

Upon thursday feb 29 $7\frac{1}{2}$ I went to Bramley to help to keep a fast at Sam: Wilkinsons for Mr Middleboroughs son and heire that is near death of a consumption—god graciously helpt all our hearts, wt the answer will be god knows but it was a sweet day, he his wife. and another son were with us, wch was much, and god affected them in some meditations—the yong man hath been wild, debts break out, having served an apprenticeship to Mr Rosse an attorney—in my return I visited Mr Milner of Pudsey, who now sorry his case is sad still melancholy, almost lame, I doubt little affected but about world—

March 3 I went to Allerton preacht amongst that society at Jonathan Jewets, house, had a good day blessed be god it was a great assembly, I came home that night—

On Munday I went to Halifax paid 67li 13s 4d to Benjamin Boys for the house and land belonging to Bridget Mellon where I lived 12 yeares agoe wch giues me hopes of settlemt—

on thuesday march 5 I went to Mr Sharps with my wife, Mr Dawson and his wife where we kept a fast on the old mans account, god helped, blessed be his name—came home that night, at our return heard that Haxby was come from Yorke was

serving writs de excommunicato capiendo, and that my name is amongst the rest—but its false,

on munday March 11 7 $\frac{1}{2}$ I went to Halifax to the funeral of Edward Slaters wife, she was buried in Holdworths works, near my mother it brought her affectingly to my mind—buried 15 yeares agoe—Mr Moore preacht unprofitably—

on wednesday March 13 7 $\frac{1}{2}$, I went to Bramley kept a part of day of thanksgiving for Elias Hinchbals wife, preacht with them, baptized two children of Daniel Parkers, Daniel and Sarah, two twins—the day after thursday came home called by the way at J. Kitchens preacht my usual lecture at home—blessed be god for that short good journey—

Munday march 18 I was at a private day at John Smiths in Bradford parish—it was a good day—on Wednesday March 20 I helpt in a private fast at Capt Hodgsons—oh how my heart was affected,—thus on Lords day I spent at home had a large auditory—munday I went to Halifax, tuesday to Thornhill Wakefield, Wednesday to Leeds, on thursday to Bramhup where I kept a fast my self—tho I found not that assistance as sometimes it was march 28 1672 friday came home, preacht at Farsley in my returne—

I stayed at home on lords day preacht, had a numerous congregation was in the hall munday I went to Halifax to visit Hanna Boys, found assistance in my work, in prayer—

on tuesday I went to Cauthurn, lodged with Will Robuck, called of Mr Thorp as I went wednesday visited friends, thursday April 4 72 we kept a fast at Mr Cottons at Denbigh—had a considerable company—Mr Richardson and I preacht, Mr Naylour, closed with prayer—god helped—blessed be his name—I came home that night—

the day after, friday, I preacht at home, saturday I went to Bramley, preacht there on Easter-day, had a large auditory, came home at night, on munday I went my journey for Lanc, lodged at Mr Hortons at Sowerby, where there was a man distracted, on the tuesday I went to Ratchdale there visited 3 sick persons on wednesday to Manchester, on thursday Mr Newcom and I kept a fast at John Hultons at Newton-heath, on friday I visited friends in Manc: on saturday I went to Denton, preacht there all lords day, on munday I went to Droilsden, preacht at Capt Hultons on tuesday went back to Denton, kept the national fast there in publick April 17

1672 it was a good day, on thursday went to Manchest on friday we spent the forenoon in prayer, Mr Finch, Mr Newcom and my self, in the afternoon was a meeting of 18 ministers to consult about our use of the kings declaration, there was a sweet harmony, on saturday I went to little Leaver heard Mr Tilsley on Lords day at Cockey, preacht at night at sister Whiteheads, went to Bolton on munday preacht at night at Brother Okeys on tuesday went to see brother Angier, in the afternon Mr Norris, being sick, and other friends, on wednesday I preacht at brother Tho: Cromptons on thursday we buried my sister Mary Heywood my brother Johns widow, who left 4 fatherles and motherles children, at night we came to Ratchdale, on friday home, found all well blessed be god, onley Mr Rich: Langley I heard wanted me being very sick, whom I went to see as soon as I was got off my horse, found him il prayed with him—blessed be god for this journey:

I stayed at home on lords day,—on wednesday May 1 1672—I went to Thomas Ellisons at Bramley kept a day of thanksgiving, preacht—lodged at Mr Milnes came home on thursday forenoon, preacht at home in the afternoon—

Lords day after I preacht at home viz: at Coley-hall having received my license the night before, May 4 72 god brought a great number,—on munday I went to Morley to make way for my sons going to schoole, on wednesday May 8 we removed into my oun house at Northourum,—on friday I went to Mr Sharps at little Horton, preacht that day, kept a fast we were 5 Ministers, it was a good day—on lords day I preacht in my meeting house in Northourum had vast multitudes of people,—on munday I went with my sons to Morley, where they goe to schoole to Mr David Noble, are tabled at Thomas Dawsons—that night I lodged at Hague-hall, on tuesday went to Wakefield, visited friends returned by Morley home that night—on wednesday May 15 we kept a fast with Joshua Soynier, and god graciously helped melted my heart in the dutys of that day—

On thursday I preacht, on friday I kept a fast with John Kershaw May 17 72—oh what a good day was it to my soul! Lords day I had multitudes in and about my house, many went away, bec they could not come within hearing—oh for Rehoboth room! thursday I preacht at home, on friday we had busy work in laying our rig-tree and siduire, on lords day I preacht, on tuesday I preacht at John Butterworths in Warley where

there was multitudes of people, on wednesday may 29 72 we we had a private fast in my meeting-house, the first week-day fast we had there, god graciously helped—I hope its a token for good blessed be god—on friday may 31 we had a private day at Josiah Stansfields house, where also I preacht—it was a good day blessed be god, Lords day I spent at home, had a great assembly—god wonderfully helped, blessed be god.

Munday June 3 I baptized Jonathan Priestleys child visited friends, went to Morley lodged at T Dawsons where my sons are tabled,—thuesday went to Leeds, on wednesday preached in Mr Nesses new meeting-house, had a very great auditory, lodged 2 nights at Robt Hicksons, lost my horse, yet was found again that night the thursday visited Mr Nesse, Sarah Beck after the breach in the family, of her husband, lodged at Mr Spencers, visited Mr Dickson, called on friday to visit Mr Milner of Pudsey, but found him dead—came home that night—found all well, blessed be god, June 9 I preacht at home, had an exceeding large auditory, on June 10 I went to the funeral of Mr Milner, Mr Fairbank preacht at Pudsey, tho the corps were interred on lords day morning—thuesday I went to the funeral of Susan Appleyard at Halifax wednesday June 12 1672 we had the sealing ordinance of the Lords supper, my soule had sweet inlargments therin, on thursday I went to Jonas Fosters in Howarth Parish, preacht there to a great assembly upon a funerall occasion, god wonderfully helped my heart—oh for some profit!

Lords day I was at home—had multitudes of hearers thuesday jun 18 was congregational and people met at my house, sweetly accorded to sit down together at the lords supper—thursday I preacht munday following I preacht at John Butterworths in Warley—had a numerous assembly, june 24 blessed be god—

July 1 I went to Mr Thorpes at Hopton hall with my wife we stayd all night, and dispatcht some other visits— —thursday I preacht: friday July 5 72 I went to J A admonished him for some faults I heard he was guilty of—

Saturday I went to Ratchdale—preacht in their meeting-house on lords day July 7 72—had a mighty auditory, much assistance—hopes of good came home on munday found all well.

I stayed at home a pretty while, we had many ordinances, I visited friends near home, at last upon a call I took a journey, july 22 72 in the afternoon, I went to Hopton hall, baptized

his child Samuel [? Thorpe]—at night lodged with Josiah Oates at Chickenly, thuesday morning went to Wakefield heard Mr Kerby, in his house—lecture, so forward to Hemsworth, Badsworth, and lodged that night with John Green of Hemsworth, next day went to Lady Rhodes of Houghton, lodged there yet were at Swath-hall, thursday came to Wakefield did busines, came by Morley to see my sons, so came home, blessed be god. Mr Dawson and I preacht an excercise in my meeting-house july 31 72—god helped—on Aug 6 my brother Heywood and I preacht at Ratchdale an excercise Aug 6—thuesday after returned home, saw Mtris Kitchin dead went to her funeral upon friday—preacht on Lords day, at home, had Mr Kerbys helpe, tho many of the people did not hear him, because of his low voyce. munday I preacht at micael Broadleys at Morton Banks visited several on thursday, so came home. On Wednesday Mr Dawson and I preacht an excercise at Slaighwood came home that night on thursday we both again joyned in an excercise in my meeting house—being Aug 15 1672—

Aug 19 72 some friends came to see me—with whom I went to Ealand on thuesday on wednesday preacht at Warley—on friday had a fast at Wil Clays—

Sept 2 I went to Morley to see my sons the day after thuesday I preacht—Mr Kerbys lecture at Wakefield. wednesday visited friends at Leeds: thursday preacht an excercise at Bramley, friday returned home—

Wednesday Sept 11 I preacht at home, that day went aboue Eighly baptized a child, preacht, the day after preacht at Bramhup, iriday helpt a fast at Mr Sharpes house at night

Wednesday morning Sept 18 1672 I went towards Lanc: preacht in Warley that day, lodged at Mr Hortons, the next day went to Manchester, visited frinds, saturday went to Bolton, preacht there on lords day, kept a fast at Brother Hultons on munday, thuesday went to little Leaver, wednesday we preacht at Cockey, my brother and I, my mothers sermon, it being licensed, thursday I preacht with Mr Pike at Bolton, in brother goodwin's pulpit, lodged with my brother Heywood at Mr Leavers—dispatcht busines on friday, saturday, Lords day I preacht twice at Cockey for Mr Leaver. Munday came to Ratchdale, preacht twice there on thuesday. wednesday came over the edge lodged at Josiah Stanfields, preacht on thursday at my meeting place in Warley, returned

home at night.—blessed be god for this good journey—in this journey I haue preacht ten times, we haue lodged in ten beds, haue been 14 nights from home :

The day after being friday I kept a fast at Will Hurds house, found assistance of grace—Lords day preacht, so on thuesday next sabbath octob 13 we had the lords supper—thuesday I spent some time at Joseph Wrights in prayer with company, went that night to Morley, preacht in Mr Bailys meeting-house an excercise with Mr Jolly, on thursday came by Atherton visited and prayed with a distracted woman, and so came home at night—on friday kept a fast with Capt Hodgson—preacht on lords day, Wednesday oct 13 preacht at my meeting place in Warley on thursday at Mr Dawsons meeting-place in Birstal parish, and home at night though late. the day after kept a fast in part (being called off) with Will Clay being sick—god graciously helped my heart—preacht on lords day, munday morning went with Mr Dawson about a weighty busines into Lanc : kept a fast at Cross Eatons on thuesday—we both returned home on wednesday, had a comfortable journey, blessed be god—

on friday I preacht at home, nov 5—lords day at home, thuesday in Warley, friday was held a private day in my house in preparation for the sacramt—which we injoyed on lords day—Nov 10 72—

wednesday I went to Halifax to hear Mr Bentley thursday nov 14 I went to Heckenwk to fill an excercise with Mr Holdworth—came home on friday called of Mr Hurd a sad widower : preacht at home on lords day, munday kept a private day at Eden Brookbanks at Norwood green, thuesday Nov 19 I preacht at Rich Wilkinsons near Kighley, wednesday went to Bramhup, Mr Root and I preacht there on thursday, at night I administred the Lords Supper—so I returned home on friday—

Thuesday Nov 26 I preacht at my meeting-place in Warley—wednesday Nov 27 we kept a solemne day of thankfulness to god in my house for this wonderful mercy of ministers liberty when I made my friends a feast &c—

Thuesday Decemb 3 72 I went upon a call to Bingley preacht at Mr Farrands house, lodged there had a considerable company—blessed be god. As I came home helpt to keep a day of thankfulness to god for Will Hurds recovery out of sicknes, at his house—on the day after thursday a private day at Martha

Lums at Halifax—friday another at my oun house upon M R account—god helped,

on saturday I went a journey to Allethorp lodged with John Kirk, preacht at their chappel, made out of a kilne, on Lords day Decemb 8 72—that night lodged with Mr Dineley at Flansill, went to Wakfield on munday, heard Mr Kerby on thuesday, spent some time in prayer in that afternoon in Mr Kerbys house for one Mr Rich Wilson who is sick I begun the work, left them and came home after two a clock—

on thuesday Decemb 12 72 we had a private fast at Mr Dawsons—Mr Bentley was with us it was a good day—blessed be god,—on munday Dec 16 we had a day of thanksgiving at William Clays for his recovery, blessed be the lord, my heart was much affected—

on wednesday I went to hear Mr Bentley, by that I was gone came a messenger to fetch me to John Kershaws,—I went the morning after, Rebecca their daughter lay a dying speechles, my heart was helpt in prayer but she dyed the night after viz Decemb 19: 1672: a sad breach, of a violent feaver—

Decemb 20 we spent in thankfulnes to god at Jonathan Priestleys—it was a good day—Lords day I preacht at home, munday I went to the funeral of Rebecca Kershaw a yong woman—wednesday Decemb 25 I preacht at home, spent the evening with Hanna Hodgon, thuesday Mr Root and I spent a day in prayer and preaching at my meeting-place in Warley, had a numerous assembly—that night my wife and I lodged with Mtris Murgatroyd of Hollins, friday kept a fast at Dinah Tetlaws—

The day after being saturday Decemb 28 72 I went (upon exchange with Mr Root) to Bramley, there I preacht on Lords day, munday went to Leeds visited many friends, that day and thuesday, on wch I went to Idle (tho through much rain and tempests) preacht there Jan 1 73 being new yeares day in the chappel, where Mr Johnson preacheth every lords day, had a numerous assembly much assistance, came home at night blessed be god—it was a good journey—

thursday morning Jan 2 I went to Lassel hall, near Kirk-heaton to preach an excercise with Mr Richardson, where we were disturbed by Sr John Kays Clark, who required a sight of our licences, and when we had done we went to Sr John, shewed him our license for the house—with promise of personal—so dismist

Vic. of B. J. m.
Munday Jan 6 I went to the funeral of Ester Clarkson to Bradford, Mr Brooksbank preacht, she went to bed pretty well, was dead in the morning her father was minister of Addle, a good yong woman :

On wednesday Jan 8 I helpt to keep a solemne day of fasting and prayer at John Kershaws house at Norwoodgreen, there god helpt in preaching praying the rest of the week I spent in my study, preacht on Lords day—munday morning went to Slaughwait preacht in the chappel had a large assembly it was Jan 13 72-3 on thuesday upon a call and appointnt I went to J Armitages at Lidget a licensed place, where many people were togather, preacht, lodged at Mr Ab Lockwoods of Black-house in Burton parish—came home safe the day following—blessed be god

thursday Jan 16 I preacht at home—had a large auditory of yong people god helped

on wednesday Jan 22 we had a private fast at Capt Hodgsons, on thursday Jan 23 I preacht at my meeting place in Warley—

Munday morning upon a call I went with Mr Dawson to prize Mr Marshalls bookes which we dispatht upon munday night and returned home upon thuesday, called of my sons at Morley—being Jan 28 72-3

Wednesday we kept a private fast at my house in order to take sacrament on sunday following—

on thursday Jan 30 I preacht with Mr Richardson at Lassel-hall an excercise—

on munday Feb 10 72-3 I went to visit Mr Rich: Langley, spent some time in prayer at Jer: Watsons preacht on thuesday at home wednesday kept a fast at Mr Sharps upon special occasion—thursday bapt. John Taylours child so returned home—blessed be god—

wednesday feb 26 72-3 I went to Mr Langleys of Dalton, preacht at Lassel-hall, on thursday—came home that night—on friday we had a private fast at my house in preparat to the sacrament—blessed be god—

thuesday following March 4 72-3 I went to Joshua Walkers at Bingley preacht there in a licensed place—came home on wednesday, thursday I preacht in Warley March 6—March 7 we spent a solemne day of fasting and prayer, at Mr Dawsons house, in weh my heart was much drawn out for the church wednesday march 12 I went to Halif to hear Mr Bentley

preach, thursday march 13 Mr Dawson and I kept an exercise in our meeting-place—it was a good day blessed be god—

this Lords day March 16 72-3 upon a call I went to John Halls of Kipping in Thornton, where I preacht, god graciously helped, amongst that people Mr Bentley preacht in my place at home, but his voyce being weak could not wel be heard

On munday March 24 being sent for I went into Lanc: to visit my ancient father being sick there met my own dear brother, we helped in settling matters upon thuesday morning, in the afternoon I came back to Rusworth-hall, lodged with one John Whitely whose wife hath not been out of doores this 20 yeares being neither blind nor lame, but tender—came on wednesday morning to Warley there preacht a funeral sermon for John Butterworths wife, came home helpt in the fast before sacrament that day thursday preacht with Mr Richardson at Lassel-hall,—had lords supper on lords day—

on munday I went and preacht at Mr Dawsons meeting-place, there was a very great assembly—god helpt, thuesday I preacht at home being holiday in Easter and had a large auditory—blessed be god—

march 30 being Easter-day we had the sacramt—April 7 73 I went into Lanc—lodged with my wife at Mr Gregorys in Ratchdale, preacht on thuesday an exercise there, went on wednesday to Manchester, visited friends, met on friday at Mr Newcomes about ministers continuance to preach, saturday went to Denton, preacht twice on lords day returned on Munday to Manchester, thuesday went to little Leaver preacht there on wednesday—so to Bolton, home on friday—blessed be god—returned April 18

On thuesday Apr 22 I went to Bingley preacht at Joshua Walkers with Mr Whitehurst, we had a pretty assembly. Wednesday I went to Pudsey being desired by Mr Farrand to talk with his daughter Mtris Milner about her marriage called of Mr Sale, came home went that night to see one John Gledal sick at Halifax—thursday April 24 went to Lassel hall preacht with Mr Richardson, lodged at Mr Langleys of Dalton visited several sick in my return home—blessed be god—I stayd at home on lords day, munday morning went to Morley payd for my sons table, visited Mr Marsden, Mr Bayly, went to Wakefield, lodged and preached with Mr Watkinson—heard Mr Kerby on thuesday afternoon, came home that night—blessed be god—

+ Cf 2d h p 12

wednesday April 30 I preacht in Warley, wch was my last day in that house, bec of John Butterworths removal—thursday May 1 I preacht at home, had a fine numerous assembly, blessed be god—fryday kept a fast with Mr Dawson, at his house, thus all the week I haue been abroad or busy, now for lords day

Upon 'Thuesday May 6 73 I preacht at Mr Hortons meeting-place, had a pretty numerous assembly, it was the first time preaching hath been there, lodged with Mr Horton, went on wednesday to one Samuel Crowthers to see a sick woman, thither came a house full of people I preacht to them,—baptized a child of one James Haddocks at sowerby bridg as I came home called of Mr Bentley—blessed be god for this good journey—

on wednesday May 14 I rose early went to visit Mary Boys a precious christian in Mixenden, discoursed with her prayed with her—went to Halifax heard Mr Bentley in the afternoon, Mr Bentley, Mr Dawson, my self and some others spent some time with Hanna Worrel, in prayer she being both big with child and thought to be in a consumption—thursday the day after we had a fast at my house for my two sons that are to goe abroad to learning, begun about nine a clock, had our conference of yong men about 4 a clock—friday we kept a day of thanksgiving at Mr Dawsons for his wiues deliverance, baptized the child Eliezer this was may 16 1673—

on Munday May 19 73 we set upon our Journey I and my two sons and little Jer: Baxter—came to Manchester that night, blessed be god, the morning after we set forward (togather with Mr Richardsons son and Mr Cottons two sons and man who met us there) towards Worcestershire, we dined at Hulmes chappel at noon, went that night to Trentam, lodged there, upon wednesday we travelled to Stafford, baited at Wolverhampton, passed on to Sturbridge so to Bromesgroue, at last came to Mr Hickmans, found him not at home, but left the boys there, in convenient chambers, returned on thursday morning about ten a clock, came that night to Stafford, the next day being friday we came to Manchester with some difficulty—I sent the horses home on saturday, by Jerem—went to Denton, preacht there on Lords day may 25—went to little Leaver on munday (visited some sick in the way, Arther Liedges wife, at Duckenfield hall, Henry Colburns wife at Ratliffe bridg visited my oun father, came home on thuesday—with my sister Ester behind me, blessed be god—oh what mercy—

On thuesday June 3 73 I preacht in my course at Quarry-hill, Mr Hortons meeting-place, baptized one George Ibisons child by the way, came to Halifax, sate down at latter diner at the funeral of Jonathan Priestleys child,—thursday Jun 5 I preacht in Warley at John Butterworths meeting-place, blessed be god for divine assistance,—on friday we had a private fast in my house in preparation for sacrant, where I preached found assistance—

on munday June 9 73 I preacht at one Edmund Taylours house in Norland, upon occasion of his wiues tedious affliction aboue 12 yeares, 4 yeares she hath lyen in bed, there was an house full of people, god affected their hearts, who knows wt good may be done—

On thuesday June 10 I went to Bingley preacht at Rushworth hall, Joshua Walkers house, had a large auditory, young Mr Holdsworth preacht with me, I went to Bramhup that night came home on wednesday : June 18 I spent some time in prayer with Hanna Hardger—june 20 we had a private fast at Jonathan Priestlys wherin god graciously helped with an extemporary discourse on ps 103 13—and in prayer June 24 Mr Bayly and I preacht in my house—

June 28 73 I went to Halifax—so to Ealand lodged at Mr J Brooksbanks—in the morning being Lords day I rode—(we being three couples in company) to Lassel hall, where I preacht on lords day—had a numerous assembly—considerable assistance, blessed be god,

Munday I came home went to see Mtris Hodgson that day thuesday morning I went betimes to Marsh baptized Thom Wakefields child, Margaret, July 1 73—so went on to Sowerby preacht at Quarry-hill, that day went to Mr Jollys house, preacht on wednesday an excercise at a licenced place called Slead within halfe a mile of Padium lodged with John Hey, got home upon thursday about one a clock—blessed be god—july 3—on friday we had preparatory day for Sacrant, on Lords day july 6—the lords supper—

on Munday I went to the funeral of that precious saint Mary Boys at Halifax—after went to visit Jeremiah Brooksbank being very ill, on thuesday I preacht at Rushworth Hall with Mr Whitehurst, on wednesday July 9 73—I preacht with Mr Johnson at Bramhup, administed the Lords supper—thursday dined at Ardington, came home to our yong men's

conference that evening—blessed be god for this journey—friday we had a fast at John Crowthers in the bank by Halifax, Mr Bentley Mr Dawson and I with some christian friends assisted, it was a good day—blessed be god—

on munday july 14 73 we had a private fast at John Kershaws—on tuesday a day of thanksgiving at Capt Hodgsons—blessed be god they were good days, on wednesday I heard Mr Bentley at Halifax—on thursday july 17 I went and preacht at Lassel-hall with Mr Richardson, returned home that night—

On tuesday july 22 I preacht at John Butterworths in Warley—god helped blessed be god—

On tuesday July 29 73 I preacht at Mr Hortons place—god graciously assisted—

On the wednesday july 30 I preacht at Mr Bentleys in Halifax—to a considerable congregation—

On friday Aug 1 73 we kept a private fast at Mr Dawsons house—god gaue in considerable assistance—

on the tuesday Aug 5 73 I went from home to Leeds lodged at Mr Robt Hicksons, preached on wednesday at Mr Nesses meeting-place, that same day went to York lodged at Sr John Hewleys, heard Mr Williams at Lady Watsons on thursday, preacht with Mr Ward at his meeting-place at Mrs Taylours on friday, and Lords day in the afternoone visited many friends, was kindly entertained, came to Morley on tuesday, preacht there with Mr Holdworth on wednesday came home on thursday—found all well—blessed be god for this good journey—On friday Aug 15 we spent a fast at my house in preparation for the sacrant—I preacht god helped—

On tuesday Aug 19 I preacht at John Butterworths in Warley—blessed be god for that good day—

on thursday Aug 21 I preacht at home—

on friday Aug 29 I preacht at Mr Hortons place—and saw two sick persons in my returne home viz Eliz Booth in Halifax and John Crowther, and before I got home my dear and reverend father Angier and mother were come to my house, he preacht with me on lords day—it was a good day blessed be god—

on tuesday I went to Lidget in Kirk-burton parish preacht there at John Armitages house went that night to Mr Earnshaws of Hulme came home on wednesday on friday Sept 5 I preacht at Kipping in Bradford parish with Mr Whitehurst—came home that night Lords day morning sept 7 I went to

Lassel-hall, and preacht there that sabbath—god graciously helpt, I with my wife lodged with Mr Thorp at Hopton hall called of Mtris Brook of Newhouse near Huthersfield came home on munday night blessed be god—

on thursday sept 11 I preacht at home, and tho it was an extraordinary rain and flood yet god brought a great congregation—god helped

Sept 16 on the thuesday I preacht at John Butterworths in Warley—last time—

on friday Sept 19 we had a private fast for the weather at my house, a good day, Mr Bentley Mr Dawson, Rich Blacket and I prayed—god helpt all—

On wednesday sept 24 73 Mr Jolly and I preacht an exercise at my house—upon wch god did mercifully assist, it was a good day, many people, on thursday I went to Heckenwyke baptized John Burkheads child—came back went that night to Mr Sharps, lodged there all night—

on munday morning sept 29 73 I set upon my journey for Lanc—visited a woman in Halifax, lodged at Cozen Edm Hills at chadwick hall, on thuesday went to Manchester ; on wednesday to Cockey preacht there with my brother Heywood—thursday to Bolton, on friday to Manchester, having dispatht much worldly busines, on saturday to Denton, preacht there on lords day, on munday to Ratchdale, preacht there on thuesday, came home on wednesday, blessed be god—

on friday octob 10 I preacht at Quarrel hil had comfortable assistance—

on munday octob 13 we had a private fast at John Stancliffs of Hagstocks—

On wednesday octob 15 I preacht an exercise with Mr Root at Bramley—god helped—

on wednesday octob 22 I preacht an exercise with Mr Dawson at his place—

on thursday—kept a piece of a day for Jer Baxters wife after we came home—

on friday octob 24 73 we kept a fast at my house in preparation for sacrant on lords day—

on thuesday octob 28 I preacht at John Butterworths in Warley blessed be god—

On friday octob 31 I preacht at Quarry hill Mr Hortons place—in my course—

On wednesday Nov 5 I preacht at home, that night went to J Brooksbanks at Ealand, baptized his child in the morning—that day viz thursday I went to Lassel hall, preacht there came to Ealand again at night—friday returned home—blessed be god for this journey—hic desimit lib—

This day being July 31 1671 having the oppertunity of solitarines, all my family being from home, having set my self solely to the work of god and my own soule, first reading the 139 psalm concerning gods omniscience and omnipresence, with teares in mine eyes, commenting upon it, applying it to my self, accordingly setting my self in the presence of god, desiring to deale truly and faithfully with my own soul in self-examination, to rip open all the sins I know of, I fell down upon my knees, and for about an hour, the Lord helped me to lay open my self before him, to confesse mine iniquitys with grief sorrow and shame, so far as I could call them to mind, to cry to god with many teares and groanes for pardon of, and power agt my sins, god brought my bitterest enemys to my thought and helpt me seriously to beg mercy for their soules conversion and salvation, and for my relations, this congregation of Coley, all other congregations, the land of my nativity, and some other particulars—and the Lord hath given me some secret hints of pardon, and acceptance, and did communicate himself sweetly to my heart: now these things being considered, I am much pressed in spirit to renew my covenant in writing with my god, as I haue been doing it upon my knees, and oh that god would help me to be plain-dealing in this case, that I may neither deal falsely in making nor keeping covenant with my god, so far as I know any thing of this treacherous heart I desire to be upright and down-right in this busines: for none is privy to these things but god and mine own conscience, and the rather I doe this because I haue fond my heart slippery and inconstant, that I may tye my self under mine own hand-writing, taking my warrant from Isai 44 5:

Dreadful Jehovah, I thy poor creature, and a grievous sinner, a transgressour from the womb, and a wanderer all my days, to this moment: lying under the guilt of the first mans first sin, and following those cursed steps in abundance of actuall abominations, I am by nature a child of wrath, slaue to Satan, under thy curse, and subject to hel-torments: But thou hast of thine infinite mercy spared my life, and continued me aboue

fourty years in the world, whenas thou mightest in justice haue kickt me into hell the first moment of my breathing upon earth, thou broughtest me up under religious parents, gavest me thy good word, to read, and to hear preacht, didst touch my heart with remorse for my sins, and workings of heart before I was twelue yeares of age, and though I apostatized fearfully into great sins, and a course of security, yet thy spirit hath several times fetcht me home again, and thy grace hath lovingly entertained me: and still I find a naughty backsliding heart, withdrawing from the living god, and having tryed other ways of prayers, teares, vows, fastings, and still my heart giues me the slip, and grows loose, formal, distracted and secure, I here call thee my god to witnes that it is the desire of my soule to cleaue to the Lord with full purpose of my heart: I doe, therefore acquiesce in and admire thy glorious design of saving lost mankind by thy blessed son, my precious saviour, Jesus Christ, god-man, the only mediator betwixt an offended righteous god, and guilty condemned sinners, I thankfully accept of him as my only prophet to teach me by his word and spirit, the way to life, as my Priest alone to make satisfaction to thy justice for my sin, and intercede for my soule, as my Lord and sovereign to rule and govern me, and though thou hast helped me to study and preach many a sermon, to put up many a prayer, to distribute spiritual and corporal almes many a time, yet I renounce all as if I had done nothing at all, and rely only upon thy grace, and the merits of Cht for my justification, and if ever thou accept me here, or saue me hereafter, I must put all upon the account of thy free-grace alone: I doe here also giue up my self to thee, body and soul all that I am, haue, can doe, or shal be, to thy service and use, looking upon my self as from henceforth no more as my oune but the Lords, intreating thee to sanctify my whole soule, spirit, and body, resolving by thy grace to spend and be spent for thee, if thou hast given me any facultys of soule, gifts of mind, strength of body, or oppertunitys of service, I resolute and hereby promise to imploy all in the way of my duty, to thy glory, depending only upon thee for strength and assistance, and I doe unfeignedly bind my self with all my might to fight against Satans temptations, to mortify my most beloved lusts and corruptions, to avoid all appearances and occasions of sin, and to this end to study thy

holy word, to perform all the dutys thou requirest of me, and to walk all my days in obedience to thy revealed will, to deny my self, loue mine enemys, bear the crosse thou layest upon me, and to follow my lord Jesus what way soever he shall be pleased to lead me : and if at any time through the weaknes of my flesh and the strength of temptation I be overcome my desire and design is by the assistance of thy grace to rise again by repentance, to confesse my sins, to make fresh application, to the blood of Christ, for pardon, to renew my promises to sin no more, to be more watchfull over mine owne heart, humbly hoping for mercy according to the covenant of thy grace, desiring thee not to leaue me at any time to my selfe, but to hold me in thy hand that my foot-steps slip not, and O that thou wouldst croun these ingagemts with strength of performance, and perseverance to the end : I thank thee that thou hast given me an heart to make this covenant, that thou hast accepted me in my surety, through whom all my good flows from thee, and through whom my self and all I doe is accepted by thee, : thus I haue avouched the Lord to be my god, hoping thou dost ratify it in heaven, according to thy word this is the day of my solemne plighting my troth to thee, the day of my soules espousals, unto god, in the sadnes of my heart for my former miscarriages, hoping for, and longing to injoy the compleat solemnization of this mariage in the kingdom of heaven with joy and triumph, thus doe I make bold, O my god, to subscribe my self

this instant july 31 1671 :*

in my study at Coley-hall :

thy devoted

servant for ever

Oliver Heywood

this day Aug 29 71 setting my self to review my state and especially my course of life since that solemne entring into covenant with god, I doe find many things amisse, and that I haue not kept close to it, but haue omitted duty, carelesly performed duty, closed with temptations, committed sins, fallen again into a course of carelesnes, lukewarmnes—I haue therefore, first dealt with mine own heart, wch I found in an ill-frame, then read Hos 14 wch I saw was proper to my condition, I commented upon it, my heart was melted by it, then I fell on my knees, and found some measure of gods presence, in confessing sin, begging mercy I layd the bible before me

upon my knees, improved those commands, directions, promises, and pathetical workings of true penitents in that chapter, my heart was a little more warmed, the fire burned, and oh what a flame hath god stirred up in my soul!—now I experience that word that god healeth backslidings, and that he loues freely, oh that the same free grace may prevent future backsliding! that I may never return into folly as I haue done,—alas I haue found a wretched, treacherous, abominable heart, I haue great cause to suspect the truth of my repentance, whether it be suitable and sufficient, because its so ineffectual to prevent sinning, I haue fallen by mine iniquity, its a wonder I am not in hell before this, god be mercifull to me a sinner, none knows how vile I am; I am afraid to fall into sin again, afraid to goe out of my study into the world, into company, imployment, I find little strength, I am weary of the world, weary of my sinfull heart; oh wretched man that I am who shall deliver me from this body of death, when will death part body and soul, that it may part soul and sin! when shall I be aboue the reach of satans temptations or occasions of sin; Lord hasten that blessed loose, that I may be with cht, my Lord, amen—

On saturday night about 7 or 8 a clock, Feb 6 1674–5 the night after the councel had passed this vote to call in our licences there appeared a very formidable comet or blazing-star wch seemed to rise up out of the earth and seemed to hover over white-hall, and the treasurers house—it had a mighty long tayle of fire, it was blood towards the end of it—it was dreadfull, the guard saw it, and watermen, many hundreds, Tho: Wakefield was there at that same time, and spoke with some that saw it, its ceartainly true—he told me this day, being Feb 28 1674–5—yet the Court regards it not:

In May 1 and latter end of April An dom 1677 was another blazing-star or comet appearing at London for 9 nights together multitudes saw it this is ceartain much is spoken of it.

We had licenses for preaching the gospel in meeting-places from the King, may 1 1672—the King and Councel issued out an order Feb 6 1674–5 to call them in and declare them void Accordingly Feb 14 I gaue notice to my people that our licences were recalled, and we were to preach no more by vertue of licences, and so tooke leaue of them, my reasons for so doing are such as these

1 Because I would comply, so far as I may with our governours minds and pleasure, that they may be convinced we are peaceble in the land, and to take off the imputation of sedition, wch god knows we are not guilty of

2 Because the Parliament is shortly to meet and at the last Session were taking our case into their consideration, and tis hoped if we behaue ourselues peacebly they may restore our liberty by law

3 These licences not being according to the established laws of the land, but by the Kings Prerogative, it is by some feared they may proue of dangerous consequence, for if he may dispense with laws upon one account, he may also supersede them upon another—

4 Severall of my brethren elsewhere haue given over this publick way of preaching by licences, especially at Leeds that had held up valiantly, and had bestowed 400li in building and preparing a meeting-place, besides Mr Nesses beyond the bridg—

5 Some of my brethren that haue been something backward in preaching would haue censured and condemned me as obstructing their liberty if I had continued my work as they haue been apt to doe—and I would not giue any offence—

6 Because I would not trepan or insnare people but let them know upon what termes we are now that they might not lay the blame of me if herafter my fine be laid upon them, but that they might know the worst and count the cost—

7 My people most of them (especially the most intelligent) advised to it, and judged it the most prudent course that could be taken to withdraw into more retired meetings and not be so publick.

8 I doe not repent because I see it was a wonderfull heart-affecting warning day, god raised wonderfull passionate motions in the hearts of people at that sad parting which may doe good, and is a token for good for future—and he hath graciously met my heart in more retired waitings on him—blessed be god—

Yet though I did giue this notice, notwithstanding we have injoyed several days of considerable liberty in my meeting-place, pretty full of people and begun about 8 a clock, preacht till 12 twice, this day being March 21 1674-5 I begun half an hour after 8—had done about one—blessed be god

COVENANTS, EXPERIENCES, &c.

The Bp belonging to Bristall hath been very resolute and peevish agt Non-conformists in that town, and disturbed them before licences were recalled, but the matter being brought before the King and councill they could not prevail, but now they were mad and raging, laid hold on an honest minister then put him in prison, yea into a filthy low hole, his people offered to be bond in some thousand pounds for his appearance, but nothing would serve into that prison he must goe, and being put there he dyed in a few days, and dying he laid his blood at the door of the Bishop and mayor—our first intelligence of this was march 16 1674-5—I hear also some justices them selues in London came to Mr Calamys meeting noted down names, as informers—god knows what may come next—

The minister that dyed in prison at Bristall was one Mr. Tompson—

Non-conforming Ministers dead since the Act of Uniformity
tooke place Aug 24 1662 in yorkshire.

Mr Edward Bowles of York buried Aug 23 62	dyed
Mr Joshua Smith near York	1662
Mr Christopher Jackson	1662
Mr Crosley of Bramhup	1664
Mr Hawksworth of Hunslet	16
Mr Todd of Leeds	
Mr Th Smalwood of Batley	
Mr Wales of pudsey dyed in may 1669	
260. Mr Hill of Crofton <i>& bef. of Haddersf?</i>	Mr Amgill
Mr gersman of Hemsworth	dyed beyond
Mr Everard of Hickleton	sea

Mr Spawford of Silkston

Mr fisher of Sheffield

Mr Marshall of Wood-kirk dyed feb 73

* Mr Joshua Witton dyed at York may 31 buried jun 3 1674 } 111. 137

Mr Luke Clayton dyed june 13 buried jun 15 1674 : was
born, lived and dyed at Rotherham

* This is another small pocket-book, bearing the armorial book-plate and autograph of the Rev. R. Astley. Also, in Mr. Heywood's writing, the words : "Empt, Halifaxia, pret—7d, Jan. 12, 167½.

*U
at Lowerby - Rector of Hornhill - ejected.*

+ Hunter in his Hallamshire; in 1515 Wortley Jesse
leaves 40/- to Mr Wm Cart to preach his sermon
+ he was to have the yearly contribn durg his abode
at Workop " was this Mr Cart's father?

306

Event Book.

Mr Shaw of Rotherham

1670

Mr Burbeck formerly minister of Ackworth dyed in Sheffield at ten a clock july 8 1674 buried there july 10, Mr Bloom preacht—he makes the 21th Non-conformist minister thats dead in this west-riding since uniformity act took place, some mentioned aboue, others escape my memory or observation.

x + Mr Cart near Sheffield a great schollar, a good man, a good preacher, a nonconformist dyed in beginning of Sept 1674—this is a great losse of him: being an useful man in these parts

Father of Dr Cart of M^rchester
who d. in 1686 (A.R. 70)

See my book for this subject
sticht in parchm

Useful men in a private capacity dead of late

William Warriner near Kendal dyed and was buried about febr: 24 1674-5

Mr Willm Cotton was buried at peniston March 17 1674-5 We were 8 non-conformist ministers at his funeral, great lamentation

Mr John Gregory buried at Ratchdale march 18 1674-5 a wise, zealous, rich, useful man as any in that parish—

John Hide of Wakefield Saddler a man of much use, interest, influence of a publick spirit dyed on thursday night jan 21 1674-5 of a palsy or apoplexy—

in lancashire these ministers dead, since 1662

Mr Hiet of Croston

Mr Lathum of Standish

Mr Welch of Chorley

Mr Pack of Bolton

Mr Harrison of Ashton under line

Mr Wood of Ashton town

Mr Bath of Ratchdale

Mr Lee of Gorton

Mr Jones of Eccles dyed may 2 buried m 4 1674

Mr Ambrose of Garstang

Mr Shelmerden of Motram

Mr Thompson of Sefton, dyed at Ormskirk

Mr Thomasson dyed at Bury

SOLEMNE COVENANTS.

I read of the servants of god making covenants with the Lord : and of the Lords willing entretaint of them when ingaging themselues in covenant : thus did Joshua, Asa, Jehoshaphat, Josiah—as to more publick and politick covenants : and when nations, people, persons, have been converted, they have solemnly made vows, and ingaged themselues to god by covenant, Jer. 50 5 : Isai 19 21 : and in the after-course of their liues, they haue particularly renewed their covenant with god, as David for a more close and Catholic obedience, psal 119 106 : v 48 my hands also will I lift up to thy comts, which I have loved, that was the form of an oath,—this also god requires, psalm 76 11 : and swearing by his name is a solemne act of worship Deut 6 13 : jer 5 7 : 4 2 : Isai 65 16 :

Upon such considerations as these I have formerly entred a solemne promise, covenant and protestation to devote, dedicate, and make over myself to the Lord : and I have abundant ground, reason and necessity now more then ever to renew my covenant : but alas I haue broken covenants formerly made to the grief of my heart : on Saturday july 5 1672 in preparatory dutys to the Lords supper, I entred a solemne covenant (tho not in writing) to be the Lords, on Lords day it was sealed in the Lords supper but upou thuesday july 16—I fell into a course of carelesnes, self-conceitednes, formality in duty, and god left me to backslide from him into sin,—the same day (even this day) god hath set my soul to the excercise of renewed repentance, oh how bitter was sin to my soule ! how base was I in mine own eyes ! how low did god prostrate me upon the floor with a flood of teares, and then, and there did my soul set itself to the solemne renewing of covenants—But why should I renew my covenants to break it ! its a temptation to doe so no more, lest I aggravate my sin and condemnation. Oh how woful is my case when my remedy is turned to be my malady : but why should I forbear duty because of after-relapses ! should I not bind my soul with stronger bonds ! should I not inquire whether I went not out too much in mine owne strength ! Oh that I could now at last vow and pay, Lord bind this treacherous heart faster,—and now I will make another essay and write down the substance of the vows I have made this day in the dolour of my soul

Eternall god, the all-seeing, heart-searching Jehovah, a god of infinite holines and therefore canst not look on sin, of justice and wilt punish iniquity and reward holines ; of wisdom, and dost know how to governe the world in equity of truth and wiltst make good both promises and threatenings : of patience, and bearest long with sinners, yea also of goodness and mercy and therefore canst and wiltst pardon the sins of penitent soules : I thy poore wretched creature a miserable sinner, guilty of Adams sin, and of many thousands of actuall abominations, the sins of my unconverted state thou knowest, and through grace I hope hast pardoned : but my sad relapses into sinne since my soule had some experience of thee are of a more double dye and dangerous hue in some respects receiving more dangerous aggravations, yet I find upon record, that thou, o Lord dost invite backsliding Israel to return, promising that thou wilt not cause thine anger to fall upon them, because thou art merciful—Jer 3 12 : yea thou saist, Hos 14 4 I will heal their backsliding I will loue them freely :—I am incouraged, o Lord, according to these promises to return after my grievous falls by repentances to thyself hoping, not in my teares and prayers, but in thy sons merits and mediation to find acceptance with thy majesty, and having this day found some fruits of thy grace in a broken heart, I rest my poor troubled soul upon thy free-grace in Christ my sweet and alsufficient saviour, through whom alone thou art wel-pleased with sinners : and upon some apprehensions of thy loue and grace to my poor soule, I doe here subscribe my self to be thy bond servant for ever, and doe by thy grace resolute to be wholly the Lords, for I am not mine own, but bought with a price, therefore my heart can say truly I desire to be to thy use and glory : and I resolute by thy grace for the future to sin no more : and to this end my soul desires to subscribe these several articles,

1 I doe purpose from henceforth to read every day some portion of scripture, which contains the rule of my obedience, and motiues therto, and meanes therof : to ponder upon it diligently, to make it the way of my counsell, to hide it in my heart that I may not sin against my good god :

2 I resolute by the Lords assistance every day to retire my self to closet-work, and there to set my self to the dutys of self-examination, meditation, secret prayer, that I may take an account of my spirit and actings, to see how grace doth grow

and increase, or decrease and decay how corruptions work within me, and also to beg pardon and assistance from god :

3 I doe promise (if my treacherous heart deceiue me not in performance) to watch over my heart and ways, to avoid all occasions of sin, to make a covenant with my earthly members, to hate and eschew all appearances of sin, and to walk with holy fear and trembling before my god : to keep up my constant warre with the flesh, and to stand at a distance with satans temptations, and the worlds insinuations : and for this end to set my self always in the presence of my god : especially after enlargements :

4 If at any time I be surprized with a temptation, or fall into a fit of security or sensuality, I am determined by the grace of god to rise up at least to get up upon my knees, and have recourse to god by repentance, that I might maintain actuall communion with god : for methinks I cannot be long at a distance from my best friend oh that god would supply my soul with renewed strength to perform my promises and this particular vow of better obedience, without him I can doe nothing : Joh 15 5 : Lord help thy sinful sorrowful

Northourum :

servant Oliver Heywood.

July 16 1672 :

2

Once more, having this day the oppertunity of secrecy, being in the house myselfe, and being to despence and partake of the Lords supper and other ordinances to morrow, I have this afternoone of Saturday feb 1 167 $\frac{2}{3}$ been setting myself to examine my conscience, renew my faith, repentance ; and pouring out my soul before the Lord, sometimes upon my face, sometimes on my knees, and having met with some measure of enlargement, I am pressed in spirit to lift up my hand to the most high god, and bind myself to the Lord in a further vow of self-dedication to god, thus,

Infinite Jehovah : it is no small incouragement to this poor nothing sinfull creature, that I liue under a covenant of grace, not of workes, wherein though I sin (as god knows to the grief of my heart I find by sad experience) yet repentance is not unavailable, nor the sentence irreversible, but an appeal is admitted from the bench of justice to the throne of grace, from the law to the gospel, from Moses to Cht, god himself even thou my gracious father having provided a plank after ship-

wrack, a city of refuge, to secure my poor trembling soule, and according to this blessed covenant I return to thee this day after my backslidings, it grieues me that I haue grieved thy spirit, by deadnes, distraction, pride, hardnes, unbeleefe, worldlines, hypocrisy, formality ; I here prostrate my self at thy footstoole, acknowledging thy justice if thou condemne me, adoring thy free-grace if thou entertain me, and who knows but god will accept. O that ever it should enter into thy heart to send thy son to redeem sinners ! oh that over-flowing loue should interpose a surety to pay the debt of bankrupts ! I accept it Lord, with an hearty welcome, I acquiesce in this thy way, and will seek out no other way to secure my precious soul : my soul embraceth sweet Jesus in the arms of my faith, welcome Christ with thy yoke, welcome the crosse of Christ, oh that my soul might take cht aright and not mistake him, I am willing to part with world, lusts, all for Christ, and with my self unto Christ : I have no other saviour, no other sovereign, the Lord my righteousnes is the Lord my judg, the Lord my law-giver, the Lord my king, he will saue me : Sweet Lord Jesus thou art my hope, help, light, life, thy name is as oyntment poured forth, therefore my soul loues thee, my heart goeth after thee, I haue none in heaven or earth besides thee, thou art the sun of righteousness thy grace alone heales me, thy beames inlighten me, thy rays refresh me, if thou withdraw my spirit flags, faints and is damped : whom should I admire but thee ! to whom should I giue up my selfe but unto thee ! here then I am, Lord, devoted to thy fear. Thy servant, oh Lord thy servant, the son of thy handmaid, thou hast loosed my bonds, my person and all I have is thine, yea I looke upon it as the greatest priviledge to be the Lords devoted bond servant, Lord if thou haue given this worthles worme any gifts, wit, or learning I will not use it to get my self credit, but thee glory, no matter what men think or speak of me, so they may have raised thoughts of god, let me disappear, that the eyes of man may be fixed upon the Lord. My house, goods, bookes, land, all I have is at thy service, I proclaim liberty to thee to doe with all I haue what seemes good to thee if I may glorify thee better without then with these things, I am as willing to be deprived of them, as ever I was to receiue them : my wife, children, life, all my comforts are more thine than mine, I am but a steward, these are borrowed, and when

my master calls, I will freely let all goe for thy sake and pleasure, I despise all things in comparison of or in competition to my dear Lord Jesus, if I cannot keep both Cht and them, let them sink or swim, so that I may but injoy my dear Lord Jesus, alas what is this world if it were a transparent pearle, and the most exquisite delights imaginable to one and the only pearl of price, the mediator of the covenant: my soul even scornes and hates these poor low inconsiderable things that I may win Christ and be found in him: if thou Lord wilt set me awork and vouchsafe to imploy me, I shall own it as the greatest honour or comfort in the whole world, and oh what a blessed martyrdome is it to spend and be spent in the Lords service, I vow this day, to be an irreconcilable enemy to the kingdome of Satan, and oh that I could doe that foul infernal spirit a mischief, that I could with Sampson be avenged upon these philistins for my two eyes this day I resolve by the grace of god to fight with more undaunted magnanimity and industry agt the devil, world, and flesh, both in my personal and publick capacity, as a christian and as a minister, that I may purge sin out of mine own soul and out of the world, I take the sacrament upon it to reinforce my resolute service in this spiritual warfare, I shall look upon it to be more reall comfort and honour with Joshuas captains to set my feet upon the necks of these spiritual enemys and see Satan fall like lightening, then if I could with Alexander conquer citys and countrys, and oh that my soul could chearfully obey gods will, thy service, o Lord, is the most perfect freedome, and an enlarged heart for god, intimate converse with god is better then all the world, away with sin, avant ye fleshly lusts, what haue I to doe any more with idols! I have sworn and will perform that I will keep thy righteous judgments, I haue renewed my covenant, taken presse-mony, given my hand, and through grace my soul desires to stand to it, to be the Lords, and only his, I am more gods than mine own, oh that I could be more for god then for my selfe, I must and through grace will take more paines at my study, lye more at the throne of grace, preach with more sense and compassion to poor soules, Lord say, amen, and giue successe to
thy worthles servant

Oliver Heywood

begun feb 1 }
ended feb 3 } 167 $\frac{2}{3}$

This day Sept 23 1673 in the afternoon having trifled away most of the forenoon in reading a physick-book that one brought me, and yet having a sermon to preach to morrow, I set my self about 4 a clock to search my heart, consider my ways and then fell down upon my knees, confessed my sins, and out of a deep sense of my vilenes I prostrated my self upon my face, god helped me in some measure to loath myself for all my abominations, beg pardon, the lord secretly assured my heart of acceptance, healing my backsliding, I rose again to my knees, pleaded for my wife, children, servant, congregation, church, it much affected my heart to hear wt an unworthy begging wanderer preacht in my old pulpit last Lords day, god helped me to plead for ministers restitution, and to make some solemne vows in these cases, the sumne wherof I am pressed in spirit to put into writing, thus—

Dreadful, eternal, omnipotent god, who hast lookt down upon this dunghill earth, to take a church to thy self out of the lost and lapsed race of Adam, hast purchased it to thy self by thy sons blood, and sanctified it by thy blessed spirit, and hast of thine infinite free-grace in Christ made thy poor worthles worm a member of this mistical body, and also hast counted me faithfull putting me into the ministry, to convert sinners and confirme thy saints, who hast maintained thy church from the beginning of the world to this day, and hast promised to be with it to the end of the world, yet though thou doe nourish and cherish it dost also think good to correct and chastize it, for thy peoples sins, and for the attaining of thy wise and gracious ends, hast particularly whipt thy church in these nations with the eclipsing of the gospel, and hiding the lights under a bushel for these 11 years past, I acknowledge thou art righteous in all this thats brought upon us, we haue deserved this and much more, even utter desolation, and, I o Lord, haue had an hand, yea the greatest share in all this calamity, and accordingly doe acknowledg my own and thy peoples sins, craving pardon in the blood of thy son, and healing to the Land, and thy return to thy church, and the restauration of thy ministers to their publick work—the harvest truely is plenteous, theres multitudes of famishing soules, but labourers few, many loyterers. Oh thou Lord of the harvest, thrust forth labourers into thine harvest, men have thrust them out,

and think to keep them out but shew that thou art stronger then men : amongst the rest of thy servants bring into his station this poor worthles worm consider my teares, desires, remember thy peoples breathings, necessitys, look into their supply, provision, if thou wilt be pleased to make use of the son of thy precious servant (now in heaven) to doe good in this congregation, I shall prayse thee, as thou knowest my heart hath desired, prayed many a time, if otherwise thou hast reserved thy worthles servant aliue, preserved me in the place to restore me to my work, in this my ancient service amongst the people of my first and only choyce and charge, I shall blesse thee, in token wherof I humbly promise, purpose and vow this evening to dedicate myself afresh to thy work and service in setting my self to study more industriously, pray more fervently, preach more affectionately, and perform every part of my pastorall work more conscionably. I doe purpose by thy grace assisting me, to spend and be spent in my Lords work, and to lay out my self in publick and private, in what ways thou shalt convince me of to be my duty, to win soules to Jesus Christ, by studying and preaching upon such texts as have a direct tendency that way, to excercise discipline according to scripture-rule, and goe before my people in the example of an holy conversation the poor gifts I haue I doe resolute to improve and lay out for thee, since all is thine own, and all the reward I expect or desire is the success of my poor labours, through thy help my work shal be my wages, I wil not seek preferment or the great things of this world, I haue had abundant experience that when I was sent out without staffe or scrip yet I haue lacked nothing, nor can I make account my publick labours will bring in more worldly advantage then my private hath done, but my soul doth so much long for more publick usefulness that I can freely be content (so far as I know this treacherous heart) to abate some outward ease and comfort, and run greater hazzards for the publick service of the church : god grant I may be inabled to stand to this vow : to which I subscribe myself

thy devoted servant Ol Heywood

4

This evening being betwixt 7 and 8 a clock Decemb 8 1673 in my study having read my chapters, and setting myself to pray, pondering a while with my self, I fell down on my knees,

found my heart dead, distracted and out of frame, yet went on in my work god was pleased to come in with some meltings, twice I prostrated my self upon my face, once in pleading with god for the successe of my labours in the ministry, another time in expostulating with the Lord for the nation, wch I fear is in a tottering condition, and for the king and nobles, wherin my heart was not so draun out as I could have desired, but my soul was more affectionately set to make a solemne covenant with my god, that if he saw good to suffer popery to prevail in the kingdome, I was resolved by his grace to own and adhere to his truth even unto death, the matter of my vow I here set down that I may say hereafter the vows of god are upon me, and if god inable me to keep it I may be thankful if he withdraw his assistance my soul may be ashamed, and humbled before the Lord:

My glorious and gracious Sovereaigne, my parents presented me to thee in Baptisme in my infancy, wherin I was listed to be thy souldier to fight under the banner of the Captain of my salvation against Satan, world, flesh, and when I came to yeares of discretion and under convictions (and I hope conversion) by thy holy spirit, I again personally renewed that covenant, by a solemne self-resignation to the Lord, giving my hand, and therin (I hope) my heart to that good god that gaue his son for me, that hath given himself, son, spirit to me, and I never had cause to repent of this bargain, the more I haue tasted the Lords goodnes the more haue I been confirmed in my choyce and the more I haue sincerely waited on god, the more hath my soul tasted his love, and now lying under sad apprehensions of some approaching persecutions by popish adversaries to the true Religion, not knowing what things shall befall me betwixt this and the grave, I here once againe list myself as a volunteer under thy sacred colours to warre a good warfare I doe purpose by thy grace to adhere to the true reformed protestant Religion to contend earnestly for the faith which was once delivered to the saints, yea to resist unto blood, striving against sin: my full purpose of heart is to cleave to the Lord, whatever it cost me, Behold I am ready, by the assistance of thy grace, to lose yea hate father and mother, and wife and children, and brethren and sisters, house, land, all my outward comforts, yea and credit, liberty, and whatever is dear to me for thy sake and thy gospel, yea thou that art the searcher of

hearts knowest that I count not my life dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of god, by the strength of god I will keep on in my work and way, in the dutys of praying, preaching, and all christian excercises, and neglect no oppertunity to serve my god or saue soules, and though I would doe gods work prudently, yet god forbid that a pretence of prudence should justle out faithfulness: though I be not worthy of that high transcendent honour of being a martyr for my sweet saviour, yet my present prayer and purpose is that I might not deny his name, but (if he call me to it), I may witnesse a good profession by continuing in the things wch I haue learned, and been assured of knowing of I haue learned them, I design by grace to hold fast yea and hold forth in my place the word of his patience. Let the Lord doe with me what seemes good in his eyes, come life come death, I am the Lords welcome Christ with a crosse, welcome a fiery chariot to ride in to my fathers pallace welcome reproach for the sake of Christ let him be magnified in my body, whether by life or death: let me fill up that wch is behind of the sufferings of Christ in my flesh: if I be offered upon the sacrifice and service of the churchs faith, I shal rejoyce let what will come so I may enjoy my Lord Christ: as through grace I haue thankfully suffered a short imprisonment for god, and as (I can say it sincerely) I haue suffered joyfully the spoiling of my goods, so I hope I can comfortably beleave my god will helpe me not to loue my life unto the death for this gospel I haue professed and preached: But oh my god, I am sensible of the frailty of my flesh, treachery of my heart and the temptations of Satan, and I am assured if thou leaue me I shall ceertainly faile and fall as peter a standard-bearer fainted, and many better than I haue miscarried, therefore I doe fly to thy alsufficient grace, thou alone art able to make me stand, and to keep me from falling, support and shore up this weak worthles worme, its not the strength of gifts, parts, learning, interest, resolution, no nor received grace that can support me, tis nothing but assisting and corroberating grace and alls a case whether the party be strong or weak whom thou undertakest to support, though I cannot dispute for truth yet thou canst make me both to dispute and dye for Christ though of my self I can doe just nothing yet by the strength of Christ

I shal be able both to doe and endure all things, Lord supply me with wisdom, courage, zeal, fidelity, and all heroick Christian graces to passe through the piles of danger, and difficulty, and to seal thy truth with my warmest heart-blood : so voweth and prayeth thy resolved servant

Oliver Heywood

5

This day being March 15 167 $\frac{3}{4}$ the very self same day on wch 44 years agoe I was baptized at Bolton Church in Lanc : this being a Lords day, as I suppose that was I am again pressed in spirit actually and solemnly to give up my self to god, by making a solemne covenant with him,—especially having been this day spending my strength and speaking to god and men in the solemne excercises of this sabboth, and oh that my heart might goe along with my mouth and pen :

Oh ETERNAL god, the god of the spirits of all flesh, who hast made me and formed me in the womb, and brought me into the world, who hast given me life and favour and thy visitation hath hitherto preserved my spirit ; I thy poor miserable sinfull creature was conceived in sin and brought forth in iniquity, and though my parents were gracious, yet could not communicate to me supernatural grace by naturall generation, I was wholly born in sin according to that sinful likenes which was superinduced by the fall, oh how filthy was my heart ! therefore needed washing : how destitute of thine image ! therefore needed renovation, what depravednes, and tendency to vanity in all my soules facultys ! hence was there an absolute necessity of a new birth and of regeneration : How like was I Ezekiel's exposed orphans, my navil was not cut, nor was I washed in water to supple me, I was not salted at all, nor swaddled at all, none eye pityed me—but I was cast out in the open field of the world, as to any spiritual aid wch my relations or the whole creation could afford me, fain would my parents haue helpt me, but could not, it was beyond the verge of their power : there was some or other found to wash my body from blood, but none was found to wash my soul from guilt : they might put cloths on my body to cover my corporal nakednes, but they could not cover the sinful shameful nakednes of my precious soule : But thou, O Lord, hast been my god from my mothers womb, thou providest a remedy for man as soon as the malady appeared, and now dost obviate our natural

misery with tidings of recovery, thou didst put me into the laver of regeneration at the porch and entrance of the temple of thy church, thou didst put upon me the stole or white robe of righteousness, and didst list and inroll my name with them that are written among the living in Hierusalem : my parents and friends did present me to the Lord in the great congregation, where I was solemnly devoted to thee, o my god, and received the seal of thy holy covenant, the badg and livery of thy souldiers, even baptism, therby I was [sacramentally] ingrafted into Christ and there was that day a solemnization of an heavenly marriage betwixt Christ and my soule, when (though I was not capable of expressing consent myself, yet) my sponsors (whose I was, and whose will was taken as mine) professed a willingnes, that I should be the Lords, dedicated to god the father, son, and holy ghost. So that (taking my Baptisme for the ordinance as performed in all its essential parts according to the true intent of Christ in his institution, containing my inward covenanting with god) that day there was a mutual covenant between god the father, son, and holy ghost, and my poor soul, a deed of gift sealed on both partys, wherein god gaue himself to me, and my soul was given up to god. I tooke god for my father, and he took me for his adopted son, and delivered to me by solempne investiture pardon of my sins and title to the mercys of this and of another life : oh what honour was this ! what a rich mercy and high privilege ! but alas how have I owned this covenant-relation ? what have I done in pursuit therof ? how seldom hath my heart been brought to giue actual consent at yeares of discretion, as Moses did ! how negligent haue I been to answer the ends therof ! nay how sadly did I violate my baptismal vow ! I haue lived now 44 yeares since I was marked for gods sheep, but, Lord, what a wretch am I that haue been wandring upon the mountains of sin and errour the most part of my days, its true I haue given myself up to the Lord many a time by covenant but haue as often violated the same, to the grief of thy spirit, dishonouring thy name, wounding of my own soule, Lord what shall I doe, what amends can I now make ! I am a perjured wretch, a sacriligious villain, a woful apostate ; but Lord the covenant sealed in baptism is a covenant of grace, and admits of repentance, it is founded upon a mediator, and admits of faith as the condition therof : my soul takes incur-

agement from my baptism to plead for pardon and acceptance Lord dost thou not say thou wilt be the god of thy people and their seed? was not I holy by vertue of that fæderal relation? and though thou art bound to none, yet hast thou not made thyself a debtor by thy gracious promise, wch thou saidst is made to thy people and to their children! Lord was I not long agoe entertained into thy family, and wilt thou cast me out for my lamented misdemeanours? didst thou not put thy name upon me? shall that be now razed out? did not that ordinance seale remission of sins, and acceptance into favour? and is not that a chief branch of the new covenant, wch my soul needs? didst thou adopt me as thy child, and seal up my inheritance, and wilt thou now disinherit me? god forbid: thou knowest I am thine, thy servant O Lord, thy servant, the son of thy handmaid, thou hast loosed my bonds, i e wherewith my soul was tyed to sin, satan, and it is not every misdemeanour that doth dissolue the marriage-knot, I come therfore once again in the sense of this solemne covenant-relation, renewing my repentance and my vows, acting faith upon my sweet saviour, (whose souldier and servant I am) the captain of my salvation, that thou, sweet Jesus, didst entertain thy poor worm, and not suffer me to depart from thee, and oh that my soul could suck some strength from thee in and upon the account of this ordinance! O that a divine quality might thereby be infused into me by this seal of regeneration in the room of original corruption! oh that I might by this put on Cht, by being baptized into his death, and his resurrection, to dye more to sin, and liue unto righteousness! oh that the sense of this word, I am a Christian, may fortify my spirit agt all temptations! Lord, I am listed under thy colours, appointed to fight thy battels, agt flesh, world, devil, wilt thou forsake me in the open field? what a dishonour will it be to thee if my soul be foild. I am baptized into one body with thy faithfull members, oh let me haue an assimilation to them, and communion with them in spirit. I was buried with Christ in baptisme, oh that I might mortify the flesh with affections and lusts! Lord let the sense and strength of that ordinance be upon my heart, that like as Christ was raised up from the dead by the glory of the father, my soul might from henceforth walk in newnes of life! oh that I could now afresh devote myself to the Lord, commit all my concernments to him

as to a faithful creator ; cleave to the Lord with full purpose of heart, shal I goe back from god, grow remisse in duty, tamper with lust, giue way to doubts and distrust, since I am troth-plighted to my god ? god forbid : shal I falsify so great a promise ? shal I run counter to my baptismal vow ? shal not I be willing to part with any thing for god ? here I am, Lord, I am wholly thine, I haue taken presse-money for thee, and the desire, and design of my soul is wholly to follow the Lord and the lamb through all conditions, relations, dispensations, command strength for me, lead me by the hand, act me by thy spirite, and bring me to thy kingdome to wch I am new born,
thy weak and worthles child Oliver Heywood

6

I haue within this week met with more feares about my two sons abroad at learning, and sustained more bitter agonys of soule then ever I did in all my life that I remember upon any account, occasioned upon some reports that I heard concerning them, wch multiplyed in my imaginations, and exceedingly aggravated by my own jealousys and suspicions so that I was almost distracted, could not sleep quietly, nor take content in any thing, though I concealed it so from my wife and family, that nothing was discerned, however god made good use of it to humble my heart more effectually for mine own sins, to be importunate with god for mercy, upon friday night jan 14 1676 I was in great bitternes of spirit, so on saturday night, yet god helpt me comfortably through my Lords day work, munday, tuesday, wednesday still god bore up my heart in hopes and frequent wrestling so that this day being thursday morning, jan 20 76 I am inclined to issue my sad thoughts that I haue had, in these meditations, vows, covenants and resolues

O Lord, How weak and slippery is the soul of man ! how easily is the mind put out of order ! how hard to be settled and composed ! the strongest spirits are found weak if god leaue us : we need no more to torment us then what we carry in our own bosomes, and if divine grace help not, self-arguings will doe no good, my soul hath felt such working affections, and such contradictory tumultuous thoughts as I thought once I should never haue been left to : I might say, the troubles of my heart are enlarged, my feares increased. O how little power haue I over my own thoughts ! nothing would compose

my mind but gods grace, I feel the truth of that word, when he giveth quietnes, who then can make trouble, and when he hideth his face who then can behold him? but now I feel the benefit of prayer, in the multitude of my sad thoughts within me thy counsels and comforts, O Lord, delight my soul, thou wast ready to saue me, and thou hast brought me up out of an horrible pit, out of the mirey clay, and set my feet upon a rock, and established my goings. Oh my Lord, thou hast known my soul in adversity, and now I giue up my self and mine unto thee, upon a new score, upon renewed obligations from thee: how things are or will be yet with my sons I know not, but thou hast quieted my heart in the actings of faith in prayer upon which I doe resolute by thy grace to call upon thee as long as I liue, and trust in thy covenant for my posterity. Lord my sons are thine, more thine than mine, thou gavest them me, and I haue given them back again to thee, not only in the ordinance of baptism, and many a time since in prayers and teares, but in a peculiar manner I have, upon May 15 1673 when they were to goe abroad, giving them up to god in a most solemne ordinance with much affection, before many witnesses, the remembrance of that day beares up my heart with much encouragement, that god will hear and answer, in giving grace to mine: Lord, my children are part of my selfe, and in giving up myself to thee I haue also given them to thee, and wilt thou not accept of this loan which is lent to the Lord? are not children thy peculiar heritage? is not the fruit of the womb thy reward? is not thy covenant firm and free? may it not be made good to me as well as to Abraham or David? nay is it not truth to Jacob, or mercy to Abraham? had I any thing better then my own soul and the soules of my wife and children to giue thee, thou shouldest haue it, thou hast most right to me and mine: Lord are thy covenant-mercies worn out? hast thou but one blessing, my father? didst not thou entice my heart to thee? and hast thou not put me and mine into the same bottom and bond of the covenant? hast thou not spoken well concerning me for a great while to come? wilt thou begin now to cut off this blessed entaile, at the third generation? doth not thy promise reach to a thousand generations of them that fear thee? O Lord deal kindly with thy servant and my seed for thou hast brought thy servant into a covenant of the Lord with thee, notwithstanding

if there be iniquity in me, scourge me thy self, for why shouldst thou leaue mine to the temptations of satan, and to their own hearts lusts (which is worse), to be a dishonour to thee here and to be damned eternally? Lord is there no difference betwixt covenanted children and such as are out of covenant? shall children of so many prayers and teares miscarry? wilt thou not take possession of thine own right and of thy sons purchase? I know, Lord, neither my house nor heart is so with god as it ought to be, but thou hast made a covenant with me ordered in all things and sure, and this is all my salvation and all my desire although thou make it not to grow: according to this, giue me leaue to plead with thee, by way of concession, I must needs say I haue broken the covenant by unbeleef, impenetency, and many miscarriages, and thou mayst justly leaue my sons to walk in my steps, but doth not thy covenant provide a remedy? is there not pardon in Christs blood for poor penitent sinners? nay is there not repentance included in the gospel-graunt? nay hast thou not given my soul repentance and remission of sins? and what if my heart and house be out of order, yet thy covenant is well ordered, and can order me and mine: what if my soul be off and on, fickle and inconstant, yet thy covenant is sure and stedfast: and can settle both my soul and family: the temporal safty of my house, and eternall salvation of my relations are both contained in the covenant—and this is all my desire, thou knowest Lord, all my desires are before thee and my groaning is not hid from thee, suppose thou make not my house to grow in number, estate, or honour, thou knowest that not my end and errand in my addresses to thee, doe I beg worldly preferments for my self or sons! these are insignificant, have I not told thee so many a time, that I shall be freely content if they be no richer then I haue been, to haue from hand to mouth, or haue no greater dignitys or benefices in thy church then I haue had, to be at a poor chappel, if god restores, or in a house to preach the word to poor sinners and convert soules to god, if things continue as they are, I would rather haue those serious affectionate experienced preachers amongst a few despised servants of god, then doctors, Bishops, in the highest ecclesiastical promotions, Lord, leave them not to conforme to ceremonys, or turn formalists or persecutors of thy people, let it appear there is a blessing in their education in a private colledge more then

in the publick universitys, and that god hath peculiar ways to stirre his church in the day of academical and epidemical conceptions, I have committed them more to thy tuition then man's, if thou wilt own them with special sanctifying grace, and usefull gifts and learning; and fit them for publick work amongst thy people I will, by thy grace blesse thy name while I live, yea I doe solemnly promise to devote every year a day to the work of solemne thanksgiving to god peculiarly for that mercy whiles I have a day to live amongst sts, and to spend some time monethly apart by my self, to praise thy name. Lord, I hope my heart is serious in this solemne vow, giue me both an heart and occasion to pay these vows I now make in the dolour of my heart, Amen, Amen Sic dolens, optans, povens, sperans, subscribit jan 20 1676

Oliverus Heywood

Servus Domini :

7

The Lord having in some degree graunted the mercy begged of god with reference to my sons sending them safely home out of Scotland April 18 1677—the day of their birth, being also studious, and hopefull for religion, I did according to my preceding vow appoint the 9th of May for a solemne day of thankfulnes to god, for his mercys to them in all their journeys, studys, and ways, wherin god did graciously help us in singing and speaking to his praise, and blessed be the Lord it was not without some signall appearances of god amongst us, the morning after I am pressed in spirit to renew my ingagemt still upon this return of prayer, to bind my self to the Lord—but being that day hindred by occasions, god added further evidences of returns of prayer, for the afternoon of that day according to appointment about 12 of my conference-young men came to spend some time in thankfulnes for the proved mercy. I set my sons to give an account of what mercys they had to bless god for, they both spoke very sensibly of several particulars wherin gods goodness had abounded to their soules and bodys, and prayd both and praised god therein very feelingly and affectionately, John had framed a discourse upon psal 71 17 (a text that I had given him) very understanding and the work was solemnly performed, many of the young men exercised, in the close god helped me to enumerate mercys that concerned my self with abundance of enlargednes, the second day

was the better to my spirit and it brought into my mind the passage of Hezekiah and the whole assembly taking counsel to keep other seven days, when their hearts were warmed with gladnes, 2 chron 30 23

Dreadfull Majesty, whose eyes run to and fro through the earth to shew thy selfe strong in the behalfe of them whose heart is perfect with thee, who keepest covenant with thy people, and upholdest the feet of thy saints, and blessest their goings out and comings in, creating upon every dwelling place of Mount Sion a cloud and hast said of the godly man, that wtsoever he doth it shall prosper, and he shall decree a thing and it shal be established unto him, and the light shall shine upon his wayes, I thy poor servant that was dedicated to thee by my parents from mine infancy, and haue given up my self to thy work many a time, doe find by sensible proof that thou hast accepted and blessed this dedicate thing, from hence I am encouraged to consecrate my two sons, (my all) to thee the Lord my god, thou didst incline their hearts to chuse this calling and no other, and openedst a door for their disintangled education and didst put into my hands plentifull provision for them, and didst lay before me a conviction of youths frailty, and therby didst quicken my heart in prayr that thou mightest take occasion to giue a fuller, and more satisfying answer, thou didst put me in feares that the mercy might be sweeter, a sentence of death was upon it, that it might appear the resurrection was the fruit of the Almighty power and goodnes. Well, its fit my dear Lord should fetch a compasse, and walk in a road peculiar to himself, for though he be lost behind our wall of sin, or a mountain of sense, yet is he making approaches to us, and comes in a right way, his presence countervayles his long stay and seeming disappointing us: Lord thou art worth waiting for, and they that wait for thee shall never be ashamed light is sown for the righteous and joy for the upright in heart, they that sow in teares shall reap in joy, and the wetter the seed-time the sweeter the harvest, I can say it, and subscribe to it, thou that didst shew me great and sore troubles hast quickened me again, and comforted me on every side, thou hast turned for me my mourning into dancing, thou hast put off my sackcloth and girded me with gladnes, thou hast prevented my feares, and granted me the desire of my heart, even the welfare of my children this was the white in my eye,

the main request next to the salvation of mine own soul this thou hast added as the crown of all my other mercys, thou hast reformed their liues, adorned their minds with learning, qualified them with competent gifts, and giuen me some comfortable grounds of hope for a work of grace, in their hearts, thou hast made them diligent in their studys, found them friends in strange places, preserved their lives, restored health, returned them to their fathers house in peace, and given me some grounds of hope thou wilt use them in the work of the ministry. And now what shall I render to the Lord for all his benefits towards me? I haue appointed and observed days of thankfulness for these mercys, haue declared thy loving-kindnes before a considerable congregation, both to them in preaching, and to thee with them in prayer, I haue feasted their bodys, and done something for the poor for I am not willing to offer to the Lord that which costs me nothing, yet of thine own haue we brought thee, the matter of the gift cometh of thine hand, the manner of giuing is of thy grace, I am thy debtor for both, thou hast provided thy self a sacrifice, and put both occasion and opportunity into our hands, but is there no more required of me? is it the work of a day only? nay surely god calls for another frame of spirit, that cords of loue might draw, and bands of a man might tye my soul faster to the Lord. Oh my Lord, truly I am thy servant. I am thy servant, and the son of thy handmaid, thou hast loosed my bonds, I loue the Lord, because he hath heard my voyce, yea I will call upon him as long as I liue, my soul shall return to the Lord as my only rest, my soul shall make her boast of the Lord, and tell all the saints that fear god what he hath done for my soul and family. I will henceforth incourage and invite all indigent and afflicted creatures to goe to this door, where I haue sped so well, yea by the help of gods grace I will walk more exactly before the Lord in the land of the liuing, and devote my self more to his service in his work to bring more glory to god, and good to soules. Oh that my heart were more tender, my graces stronger, my corruptions weaker, my spirit fitter for my work, and my soul more endeared to my Lord, surely every new mercy lays a fresh obligation to duty, now god expects more from me than formerly, and oh that now since my Lord hath done so much for me, that I could doe something more remarkeable for my god, yea suffer for my Lord if he call me to it, here I am Lord, thou

knowest when and how with Jephthah I uttered my words before the Lord, I stand to them, and will perform my vow, in giving my sons as a thanksoffering to the Lord, these are my all, and I lay my self and mine at thy foot, use us at thy pleasure, only improve us for thy glory, whatever jewels of learning, parts, graces, or any thing else thou seest in us let all be to the service of the sanctuary the more we are thine, the more our owne, its our only honour to be the Lords, I and mine are thine totally, eternally, thine I am by all the bonds imaginable by creation, redemption, preservation, self-resignation: I see more cause to be thine now then ever Lord enable me by thy grace to loue and serue thee all my days, oh for a better heart! thy quick returnes force a new subscription to be thy

[gaudens, gratulans] May 11 infinitely ingaged servant
[solvens, credens] 1677: Oliver Heywood

Eben-ezer

8

God visited my wife with a violent feaver She begun jan 16 1679-80 she continued ill a month, 4 Lords days was I kept out of mine own house, preacht at Willm Clays and my son Eliezer at the same time was seized on by an Ague, lay at Mtris Cottons, came home March 4. the day after march 5 we kept a solemne day of thanksgiving to pay our vows: I preacht upon it from psal 65 1—god helpt in the work, my design was to make new vows upon this occasion but was prevented in my writing and through necessary occasions abroad, till march 15 the day of my baptisme 50 years before, the day of my writing this which day we spent as a solemne day of fasting and prayer at William Naylor on wch day god did graciously assist my son John in prayer, and quicken my own heart in the close, though I was aware of some corruptions and temptations the same day in that solemne duty, Lord humble me for sleepines and distractions. And now in the close of this day, in consideration of my baptism-day and the recovery of my wife and son, and in testimony of my gratitude I doe as in the presence of god in the sense of my many mercys make this solemn vow, promise, and protestation.

Eternall Jehovah, the god to whom belong the issues from death, in whose hand our breath is and whose are all our ways, who dost wt thou pleasest in the armys of heaven and among the inhabitants of the earth, who killest and makest alieue, who

woundest and healest, who alone absolvest and canst condemne I thy poor servant, the workmanship of thy hands, haue been preserved by thy wonderfull providence 50 years in the work in various places, companys, conditions, relations, afflictions, haue been strangely secured from suffering shipwreck in this boysterous sea, wherin I haue passed as untoucht, and without harm through the fiery-furnace of sharp trials publick personal, spiritual, corporal, relative, thrice haue I been in a raging feaver, yet by a miracle of mercy raised from death to life, many a weary day and sick fit haue I had of head-ach, tooth ach, and some other naturall distempers, thousands of miles haue I travelled, many falls I haue had, yet never had bone broken, haue buried fathers, mothers, sisters, brothers, wife, child, yet my life is given me for a prey, many sad accidents haue I escaped, known, unknown, twice haue I been excommunicated, thrice imprisoned, once plundered, banished from my own house, oft sought for by warrants many times, made to flee, suspended from publick preaching, ventured in the mouth of apparent danger, been threatened, watched, often vexed with disputes, censures, railings, grievous contempt and scorn from those that are at ease yet my bow abides in strength, strengthened by the hands of the mighty god of Jacob besides studyings, watchings, fastings, preachings, sharp temptations, real burdens and frightful imaginations, discouragemts, disappointments in my ministerial actings the wonds I haue had in the house of my friends, their forsakings, unkind dealings my low condition (at some seasons) in the world, debts, disadvantages, care, fear, charges about my sons, the misgivings of my own heart, withdrawings of god from me, and whatever else is wont to befall a man or a christian, or a minister, as the care of the church abroad my own flock at home, my feares lest I be unfaithful, unskilful, unsuccessful add to all these the dayly burden and temptation arising from our ejection, and continued exclusion from publick imployment, now aboue 17 yeares, while people in some places perish for lack of knowledg are wofully scattered as sheep that haue no shepheard, yea some of my old hearers going towards hell, and I cannot stop them and have not liberty to speak to them, all these and multitudes more of afflictive troubles god hath helpt me to wade through safely and maintained me near 30 years in my preaching work blessed be my god besides the late threatenings agt my wife

and my sons, my elder with a dangerous consumption, my younger with an ague, and my wife with a feaver, yet god hath spared them and given them in upon my poor weak request and hath carryed me with safety and satisfaction as on eagles wings thus far of my pilgrimage, blessed be his name and now, oh my Lord, hauing obtained help of thee I continue to this day as a strange monument of diuine patience, care and mercy and know not what things shall betide me the remainder of my days, nor am I solicitous what my Lord will doe with me or about me, so that I may finish my course with joy, and the ministry I haue received of the Lord Jesus to testify the gospel of the grace of god, my life is not dear to me in comparison of the gospel, my great fear is lest I deny my Lord, or his truth in this adulterous generation, and though the most unworthy to doe or suffer any thing for my Lord, and as weak as any mortal creature for either, yet I haue given up my self wholly to thee, my god I am not mine own, but thine, both by creation, redemption, possession, and my own voluntary resignation, thine I am and tis mine honour so to be, I was devoted to thee by baptism, I have confirmed and ratified that by my Christian profession, and have been peculiarly set apart for thee in my ministerial function, thine I am by many thousands of obligations thou hast laid on me and that I haue laid upon myself to be thine in solemne days of fastings, thanksgivings, sacraments, and under afflictions, and upon the receipt of mercys, and I doe not repent of this deed of gift, wch I haue so oft subscribed with my hand, listing my self under such a captain, taking on me such a warfare, no, if it were to doe again, I would doe it he hath requited me for all my poor weak service and sufferings if he never giue me more reward, my Lord hath won my heart to him with his sweet loving carriage, his service is perfect freedom, his work is wages, holines is happines, a faithfull discharge of duty brings my soul nearer my god, wch is my prayer its good for me to draw nigh to god I will call upon him as long as I liue—my greatest trouble is that I haue departed from my god by an evil heart of unbelief, haue not kept so close to god, performed my vows, maintained such a sense of his omnipresence, holines, power, acted faith, loue, self-denyal, joy in god as my soul desires I am really ashamed of my own folly, failings, faults, beg pardon in the blood of Jesus, diuine assistance for future performance,

Thou Lord hast commanded us to keep thy precepts diligently exactly, accurately, but what mortall man doth good and sinneth not? alas an unsinuing obedience is not compitible to soules in this lower region, however its the matter of our wish. oh that my ways were directed to keep thy statutes this is most of wte I can attain to, even to shew my good will in stead of work, to endeavour where I cannot attain, to reach after when my soul cannot reach to perfection. And then shall I not be ashamed, when I haue respect to all thy commandmts, I cannot prætermitt or passe by any, though I cannot keep any, my heart hath an aspect, beares a kindnes to all, though alas I fail and fall short in compleat obedience to the easiest precept. I am content god should rule this Rebellious heart, though it treacherously departs from my god at every turn, I delight in the law of god according to the inner man, tho theres a party (called the old man) within me that raiseth mutinys, but I hope I can say I haue not wickedly departed from my god, though my Lord hath sold me, crusht me, made me a reproach a byword to neighbours, yet haue I not forgotten him, nor dealt falsely in his covenant, my heart is not turned back, nor haue my steps declined from his ways by a totall apostasy, though god knows and I humbly hope pardons my frequent backslidings. Thou great Jehovah, that knowest the secrets of the heart, make my heart sound in thy statutes, that I be not ashamed, in the inner part make me to know wisdom, I once again put my soul into thy hands, brighten up thine image in me, assist me further in duty quicken my heart in thy ways, pardon my short-comings, heal my diseases, giue me perseverance, and crown me with glory

me thy worthles servant Ol Heywood

9

This day March 15 168 $\frac{1}{2}$ being that day on which I was baptized 52 year agoe, I determined to spend as a solemne day in secret before the Lord, accordingly about 7 a clock I read my chapters in my study, went to prayer and god did graciously assist my heart, blessed be his name, then came down to family prayer, god affected my heart with Exod 2 (which in course was read in the family) about Moses being taken out of the flags in the river, which god helpt me to impress in family-prayer then about 9 a clock (having a fire in the parlour) I fel to my work wherin I set myself to examine

my conscience both about my state what evidences I had of a safe state god-wards, and god gaue my soul some grounded satisfaction. 2 then I lookt back on my life, and called to remembrance my sins, that I might spread them before the Lord in humiliation, and god did help me therin 3 then I fell down on my knees before the Lord, and reckoned up my several ways of breaking baptismal covenant, and god helped me with shame, sorrow to lament the same. 4 then I read 1 tim 1 god helpt me to comment and apply several passages therof to my soul both for my humiliation and encouragmt then 5 fell down on my knees and pleaded covenant-grace and cchts merits for a poor transgressour of it; then 6 my wife came to me, and the rest of the time till 12 a clock, I prayd with her, for our poor family principally—so we went to dinner: 7 about 2 a clock my wife went with me into the parlour, and went to pray sweetly and affectionately, and 8 I read for our quickening the 78 psalm wch I found suitable to the state of the nation: and 9 went to prayer principally for England, and the church of my god, wherin god helped me to plead till about 4: and so at last to enter this solemne covenant with my god and write it down to be upon record for me or agt me: the substance I haue expressed before the Lord this day:

Blessed Lord, Thou saist in thy word gather my saints together those that haue made a covenant with me by sacrifice, my soul this day hath been endeavouring to offer up spiritual sacrifice, and would gladly renew my covenant with thee therin: help me to doe it deliberately, understandingly, universally, and irrevocably, Lord god almighty the father of mercys, the fountain of beings, the authour of all good, and object of our happines: my poor sinning, wondring soul—joynd to this sorry drossy body, hauing lived together 52 yeares in this world and lived on thy bounty and good pleasure, and part of that time by thy grace and to thy glory, am abundantly satisfyed that its my duty and interest to make thee my utmost end and only portion, and that theres nothing below or besides thee in this world that can be an adequate satisfaction to this immortal spark, breathed into me; I doe therefore chuse thee and thee alone to be my god, and say, whom have I in heaven but thee? theres none on earth I desire in comparison of thee! my soul will rest no where but in

thee, my happines must proceed immediatly from thee : sub-lunarys are transient vanities : my soul seekes for thee, Oh that I could see thee, they and only they are blessed that see god : Lord, unite my heart to fear thy name : and cause thy face to shine on my soul, that it may liue in the fruition of thee : the Lord is my portion saith my soul therefore will I hope in him : And oh my dear Lord Jesus that didst take on thyself humane nature, didst liue and dye for me, giving thyself a ransom for many, my soul desires wholly to acquiesce in that blessed satisfaction made to divine justice expecting justification and salvation therby renouncing my own righteousness as defectiue, yet filthy rags, Jehovah only is my righteousness, and because I am a rebellious creature, and haue many strong enemys within and without, my soul takes him alone as my king, to make me a willing soul, subdue my lusts and rule me by his golden scepter Lord Jesus, put and keep my soul under thy government, according to scripture-laws : and oh that thou wouldst be my prophet to instruct me in all things needful to salvation by thy word and spirit, teach me thy way, o Lord, and lead me in thy paths, help me to learn of my Lord Jesus, to be meek, lowly, humble, holy, fruitful, faithful, profitable, and peaceable. O that my soul were holy, harmles, separte from sinne and sinners, Lord raise my affections to things aboue, let my conversation be in heaven, from whence I am looking for a saviour take off my heart from the world and things below : purge my soul from mine own iniquity, and prepare me for glory : I dare not undertake for this vain, prophane, atheistical heart of mine, it hath so oft given me the slip, and said as that pretending son I goe sir, and went not, that I am afraid it may beguile me of it and undoe me : But oh my Lord thou hast been more faithfull to me then my own heart, and I humbly hope and beg thou wilt still stand by me in my spirituall combats, I enter the lists against my souls foes, flesh, world, devil, not in mine own name or strength for that hath fayled me, and mine enemys haue then made a fool of me when I haue been most confident to come off Victor but I am thy servant, and am about my masters work, and wilt thou suffer thy servant to miscarry about thy busines and affaires ? will not this reflect disparagement to my master as wel as disadvantage to me ! Him alone girdest me with strength to the battel, the Lord is he that teacheth my

hands to warre and my fingers to fight, they are compassing me about, but in the name of the Lord I shall destroy them : I will not be afraid of ten thousands of people that set themselves against me ronnd about for salvation belongeth unto the Lord tho Satan assault me, yet let me not be his slaue, tho world allure yet never suffer me to be insnared though sin haue habitation in me let it not haue dominion over me, god forbid I should obey the flesh in the lusts therof : Oh that my ways were directed to keep thy comts ! I should look on it as a happy state and next to heaven, though in an hell of outward trouble, if I might but liue without sin : oh this strength and guilt of sin is my hell, but since it cannot be expected I should be totally delivered, let my soul be as much freed as may be. Oh that I could walk with god, and keep up constant fellowship with my best friend aboue ! Lord set me at liberty, then shall I run the ways of thy commandments, when thou hast enlarged my heart, vale

O H

It is no small content to my spirit to review the many solemne dedications of my self, and all I haue to the Lord by covenant, and the Lords gracious acceptance of me and mine, and his providential dispose of all I am or haue to be subseruiant to his glory and his churches good, particularly these ways—

1 My self, soul and body, the facultys of the one, the members of the other, god hath ordered to be laid out for him in the work of the ministry, studying, preaching, praying,—and I can say through grace he hath helped me to meditate and giue my self wholly to those things 1 tim 4 15 :

2 My wife whom I haue received of god, and given back to god, whom god hath not only made a meet help to me in civils, but in spirituals, in prayers, counsels,—yea and also to the church, as a servant to the church, as phæbe of old was, Rom 16 1 : a sister as wel as a wife, 1 cor 9 5 :

3 My two sons, whom god gaue me as pledges of loue, whom I haue solemnely dedicated to the Lord, who are hopefull in studys, in humane, divine learning, are helped to pray, are brought up at the feet of a learned Gamaliel, in academical study : a loan to the Lord, 1 Sam 1 20 28

4 My servant maid, whose work is cut out for her, much of whose time is spent in dressing the meeting-place, setting seats

on Lords day in laying cushion, bringing hour-glasse, helping people, ordering boys, providing meat, and such acts of service needful to our meeting : a door-keeping—Rhoda Act 12 13—

5 My house is dedicated to the Lord, almost all the roomes of it for publick service, my study is my work-house, my parlour is retiring room for such as are not well, my house is the exchange for all to converse in, my lower roomes, our meeting-house, chambers of it every lords day hold 4 or 500 people, blessed be god for the church in my house, Rom 16 5 : psal 30 tit : Act 28 30 :

6 My horse is in some sort employed (though more remotely) in a subserviency to gods work, in carrying me up and down to preach the gospel, he hath been a faithful willing servant now about 12 yeares, (I had him of my own dear deceased brother John june 24 1662 that same year we were silenced) he hath carryed me chearfully many thousand miles to preach the gospel : Act 23 24 :

7 My estate, incomes, goods are all in a subserviency to spritual uses, my plate, cups, flagons for the administering the supper, and chaires, stooles—for people to sit on : tables, for writers, mony, meal, meat to giue to the poor, and entertainment of gods people on fast-days, thanksgivings, wherin god helpes me—according to my ability, the rest goes to supply my family at home and my sons abroad, and god wonderfully makes out, according to phi 4 19—

So that tis no smal comfort to me that my god hath put me into a capacity to be serviceable to him with what he hath given me, so that holines to the Lord is (in a sort) writ on bells of horses, pots—Zech 14 20 21 :

Moreover, to my comfort, god hath accepted of aboue 12lis worth of goods that I took for preaching the gospel, being plundred, an high honour indeed !—this writ Jan 3 1674—5



TEMPTATIONS.

1 On munday Decemb 15 73 we had a private fast at Will Hurds, wherin we had a good day and I being the last at prayer my heart was exceedingly warmed, but immediately wñ I was got off my knees, there was a discourse started amongst us about a difference in civil affairs about a trespassse betwixt two christians R R and J K the former being with us censured the other exceedingly, calling him knave, my spirit was something stirred, and I was in some passion, we had a sharp dispute, wherin I obserue the hand of Satan to render our meeting unprofitable, and parting uncomfortable I thought I did well in my reproof, but my spirit was too warm, yet he took it well after a while, and thankd me for my admonition at parting, and I hear since is now inclinable to reconciliation : blessed be god : it may be Satan must be outshot in his own bow : god grant it :

2 On Lords day morning Jan 4 1673-4 my maid went to water my horse, and she found a peece of the wall pulled down, and stones got round about it, and a stile made over out of the lane into my croft, I went to it, and found myself a little moved, I pull'd up the stile, and cast a few stones in the place,—it was some discomposure to my spirit, partly bec I knew it was done out of malice, there being a better way in the lane then field, partly bec I had planted an orchyard, where they design to goe, and though there hath been long since a way there, crossing the crofts, yet it hath not been used of many yeares, god left me to some passion, tho I blesse god it hindred not my Lords day work—

3 On Tuesday Jan 27 1673-4 my house was paved, my heart was too much gone out after, the conveniency and neatnes of my habitation, I mispent too much time in looking at the workmen, I begun to please my self in worldly accommodations, herin I was very sensible of a temptation at night in family-prayer I judged myself in confessing sin, god sweetly enlarged my heart to giue up house and all I had to him, and oh what a melting duty was it, my heart freely resigned up all I haue, if he call me to leaue all by death, banishmt, imprisonment, confiscation, &c. I hope I can say truely I am as willing to part with all for my Lords sake or for his pleasure as ever I received it : blessed be god that this temptation ended
— with a conquest :

4 on thursday April 23 1674 preaching at Lassel-hall, with Mr. Richardson, he had sent to desire me to write to Mr frankland, to entertain his sons with mine, I had given a hint rather agt it, having had experience that they had done my lads no good but hurt at Mr Hickmans for I had no mind they should goe with them, Mr R — told me he had been himself at Mr franklands house in the north the week before, and I got a conceit in my mind that they had told him what I had writ rather agt it, and that wch confirmed me was I thought Mr Rich : carryed more strangely then formerly, and had no mind to talk of the busines,—and then I had a world of misgivings in my mind, and thought he chose the 62 ps to be sung agt me for perfidiousnes, and oh what a cutting distraction was it to my spirit! I would haue given a great deal I had not writ any thing, oh I thought what a sad thing that I should be unfaithful to such persons as had been such friends to me. however my intent might be good,—when I came home, the morning after, god broke my heart to peeces,—melted me helped me to plead on my face, that was a real mercy, though it may be the ground of it was but a conceit—indeed it was no more.

5 On munday Aug 17 1674 keeping house most of the day, I was ingaged in reading Steidans commentaries, and tho I had motions to goe to prayer in my study yet being busy I put it off, so was called to supper—then we went to prayer, while we were reading I H of Hal : comes for the Lords rent, wn I was kneeled down to prayer J priestley of York called at gates, would sit on horsback till I had done prayer tho it rained fast, my wife stands by me to signify her desire to haue me break off, I did giue over,—it troubled me, I went to my study, fell on my knees god was withdrawn. I went into the house went again to family-prayer still I found my heart dull, and again with my wife, still it would not doe, in the morning god made my soul some amends in my study, oh what quickenings did my heart feel! tho god correct our sluggishnes yet he returnes to diligent seekers : Lord pardon sloth—

6 on wednesday Sept 16 1674 I kept a day of publick thankfulnes, Mr Dawson preacht after me god helpt him he preacht exceeding wel, god also helpt my heart sweetly in praying and preaching, but I found workings of pride, envy, in my spirit, especially observing J P writing his sermon not

mine, R H staying while he preachd leaving my sermon, J B commending his sermon exceedingly I found the workings of a base naughty heart, oh that god would humble me for pride envy, and teach me to blesse god for others gifts and usefulness—Lord help—

7 Octob 2 74 I was at Isaac Balme at a day of thanksgiving, I prayed, preacht, baptized the child, ther was John Balme, James Jewet, John Taylour, being members of the church at little Horton, they joyned with us in prayer, praise, but when I baptized the child they all went out. I was much offended thereat, resolved to examine their reasons, but Margaret Hodgson prevented me desiring me not to take offence at it, wch guided me, but I confesse I found the faylings of spirit upon that occasion. Lord forgiue—

8 On Saturday night Octob 31 74 I dreamed in the night of my being with Joseph Crowther, (who hath got the way over my croft proved a mock at Brighthouse court, Octob 23) and after my dream lay waking in the night tormenting myself about this way, could not get any good thoughts into my mind in the morning still I was full of needles useles self-perplexing thoughts, at last I got into my study—fell down on my knees, a pretty while I was distracted—at last god came in, and oh what a melting season had I! I was got presently aboue ways and stiles as high as heaven and then god helpt my heart to lay and leaue all matters with him, and plead with him for soules and I cannot say that that worldly affair came into my heart all that day, wch was Nov 1 74 blessed be god for this conquest:

9 Novemb 12 I was sent for to come to Eliz Pierson at Wood-side, so I went to visit her found her not sensible, almost distracted yet speaking now and then a sensible word, amongst which she said before us all, doe you not see a whores forehead? at another time (wn none but she and I were in the room) she sd my sins haue made me mad. I askt her what sins? she said, lust,—I then began to deal with her, tho not so plainly and faithfully as I ought, but my great sin was that the young man was there, who is reported to haue lyen with her, he helps her, calls her loue as tho she was his wife, yet I did not deal with him about it, tho I had both special reason, obligation, and oppertunity so to have done. Lord forgiue this sin: wn I came home at night I was pressed with the

guilt of this neglect, set myself to prayer, self-examination, but god did sadly with-draw—I strove but no good could I doe—and alas was forced to leaue my heart dull, hard, distracted, oh for softning grace !

10 Thursday Jan 28 75 having my mind intent upon my study on a subject I went to it, stuck at till dinner, and had all morning put off my duty of secret prayer, god knoweth, and in the afternoon went to visit a yong man in a feavre that I found very selfish, and tho I spake good words in discourse and prayer, yet my heart was not affected, at night came home—but god was withdrawn, I had much struggling, fell all along yet could not find it in that frame I desired—tho god came in a little in the close of that work. Lord, forgie my sinful omissions—

11 Tuesday feb 9 1675 (being invited to preach at the new meeting-place at Leeds) I set from home had studyed (as I conceived) a good sermon, and pleased my self in imagining what an auditory I should have the day after, wt content I should give to good people, how seasonable the text and subject would be being Rev. 2 4 5 of leaving first loue, and, removing candlestick, there being danger of it, as I rode over Hardger moore I checkt and challenged my self for these proud conceits, told the Lord how just he should be, and endeavoured to work my heart to content, if he should prevent my preaching it, or send indeed men to disturb, or shame me by withdrawing from me—when I came as far as Morley I met A L a friend on the road, who shewed me the kings order for recalling licences and suppressing meetings—and when I came to Leeds we had a meeting at Mr. Strettons house to consult about my preaching, Mr Thorsby, Mr Dickson, M Hickson, Mr Wilson, Mr Ibison, Mr Milner, &c did all judg it expedient to forbear partly bec it was an order and so in force as soon as published without proclamation, partly bec of the Aldermens rage being exasperated, by the nonconformists conflict with them and conquest of them but especially because they had told the mayor and aldermen that if the k called in licenses they would cease—so I forbore preaching in publick, yet preacht my sermon in private at Mr Strettons house that night—was helpt

12 On Saturday May 22 75 I studyed all day, and found assistance, designing to spend some time in prayer towards evening, about 5 a clock I had a sweet motion to duty, begun

to be a little affected in meditation, laid my hat aside, was a falling to it, suddenly a thought came into my head of something that I must write down of my sermon wch I did, and one thing begot more, so that I spent the time in writing,—so went to prayer in my family and supped, and tho god did sweetly assist me in family-prayer, yet when I went to my study again, and fel to prayer god was withdrawn, sadly and sensibly gone, I strove and struggled with my self but could doe no good, a good while my heart was hard, dead, distracted, I could get no quickenings, afterwards I left my study and work, exceedingly troubled, walkt up into my orchyard, in my house of office fell down on my knees, there god sweetly met my heart with some meltings—blessed be god : Lord teach me hereafter not to put off duty or to quench the motions of thy blessed spirit :

13 on Tuesday June 1 75 coming to my sister Ester Whiteheads they told me that my cozen Richard Heywoods son, John, was dead but about half an hour before, he had never been wel since his fathers death, wch was about a month before and then the devil and my own covetous heart began to raise unworthy musings and agitations for though my father be aliue, yet after his death I am the next heir to that estate, being worth 20li a year, my brother John Heywood being eldest dyed beyond the seas, his son Richard being also dead, and his grandson John being now dead, its intailed upon the heires maile, and I being next was too apt to please myself with the injoyment of it after my fathers death who is almost 80 years of age, its true I did pray and seem to condole with the young widow, but as god knows I found self-pleasing self-flattering thoughts of the injoying of it, but on wednesday morning, at my brother Okeys my heart was in some measure helped in prayer for those thoughts, and god did help me then to despise the world, and the Lord met me that day in public ordinances :

14 June 16 1679 I was guilty of an oversight being at Mr Boys (a merchants house in Wakefield) Mr Kerby told me he had good news for me, wch was work at Mr Naylours on wednesday. I told him it was acceptable, if my occasions permitted, on the tuesday night I visited Mr Hauden, he invited me to preach there in his room, and Mr. Naylour sent me a note to invite me, I accepted of it, and stayd. Mr Kerby was

preaching wn I came thither. I went to work, god helpt, but I had done betwixt one and two, being to goe to Leeds after, suddenly I pronounced the blessing, when the people were gone Mr Naylour told me they purposed to hold on the work: others should have been excersised, some disappointed, their meat was not ready, it was wrong, I was troubled, fretted at it that night, so did they as I suppose, it was designed for a day of fasting and prayer, wch I did not understand, the blame was laid on me, tho indeed they should haue given me an hint—alas I was troubled that so good a work should be so unhappily interrupted: Lord pardon me—

15 July 23 1675, in the morning came Martha Tetley my old servant to me, and told me reports were spread abroad as though she had been unfaithful to me—and told me there are some persons that use to come to our meeting have been guilty of divulging that report, and desired she might have liberty to speak in the close of the day to see who would testify such a thing to her face,—I condescended, after I had concluded, I mentioned the case, askt them particularly whether they could charge her with any such thing, they answered negatively, wn I came to grace Butler, she sd she could not charge her with unfaithfulnes in her hand, but in her tongue she could,—so they began and fell to proving tales, and contradicting one another—so that I had much adoe to quiet them, alas, it was a sad close of a fast, there was unseemly words, spirits up, much passion—Lord humble and pardon that—I fear it was not regular for it should have been done privately—

16 May 5 1676 being at Mr. John Brooksbanks at a private day at night at supper we had occasion to discourse about degrees in the university, upon occasion of my sons going into Scotland. Mr Whithead argued agt all degrees saying the pope advanced by those steps into the chaire I argued to contrary he grew hotter, and sd I abhorre all such degrees my spirit also grew warm, and I sd I abhorre all such principles, we argued hotly, I confesse my spirit was a little too much moved, considering 1 the slight occasion of difference, 2 the busines we had been about, and warm affections, god had stirred in my heart immediately before, 3 the company that was then present, Lord pardon the workings of passion and perversenes—

17 June 18 76 Lords day when I was at prayer E D sent a

messenger to acquaint us that 3 men were coming to apprehend me, I knew not wt to doe but dismist the congregation, many went home, I withdrew to Will. Clays, there was cowardice and pusillanimity, Mr Dawson was bolder, its true after those men were gone by, I mustered up my company, and went to our work, and I preacht, but found my spirit discomposed, then we dined, designing to preach at 4 a clock, but people hanged about all that time, many people stayed, and waited that houre, but some sd they were watching, and thought there was danger in it—so I forbore that night to preaeh, but when they were gone my heart was shut up much hardened, god did apparently withdraw, and I was much afflicted in my spirit, that I had not preacht. Oh what a distracting sabbboth was it, and a disappointment! god had a hand in it, but I saw my weaknes in it, and desire repentance, and pardon, and assistance for future, yet monday morning god melted my heart for these things.

18 Aug 14 1676 I was at the funerall of old Rich : Boocock—after the drinking at Stump-cross, a company of fellows would needs drink 2d a peece, I sate down with them, and though I did not drink, yet I did not appear so much as I ought agt their vain way of drinking shots, I saw some lay at it busily, and strove to drink, I left them at it, and am afraid many of them will get too much—I am conscions to myself I was not so faithfull to my god as I ought, though I did say something to dissuade them from intemperance.—Lord pardon.

19 Sept 20 76 I was at Mr Sharpes solemne day of thankfulness to god for his wiues deliverance, my heart was dull distracted all day, with Mr Dawson, Mr Waterhous, George Ward we excercised in the forenoon, after dinner, Mr Sharp put on Mr Whitehurst to prayer, he prayed long, then Mr Sharp fel to preaching continued till after 5 a clock, it grew late, I and my wife were to come home I was restles, and fretted, found my spirit in an ill frame. 1 I chaft agt such as prayd thought they were dull impertinent, spending much time in confession, repetition, not thanksgiving had a temptation I could spend time more profitably 2 another while chaft at Mr. Sharp, for not calling on me, preaching so long—3 other while I chaft at Mr Waterhouse imagining he had dissuaded Mr Sharp from calling me to pray at all—seeing them whisper in the morning, thus my naughty heart workt unworthily,

basely,—at last, Mr Sharp called on me to conclude wch I did, but god with-drew from this peevish Jonah, time was short, my spirit shut up, words I had but affections were gone—Lord humble my heart, forgiue sin—ah naughty spirit

20 Dec 27 1676 being to preach at Morley the remainder of Mr Baylys funeral sermons, lodging all night at John Brooksbanks, the clerk came in the morning to consult about ringing &c they told me Mr Root had given notice of his preaching on monday being that called Chtmas day, but neither Lords day nor monday had given notice of my preaching on wednesday, I was offended thought they did it on purpose that I might have lese company, here was one temptation but wn I saw they flockt in abundantly, and a multitude came, more than ordinary then I found my temptation to pride, vain-glory, and wn I perceived none of Mr Marsdens church coming, lest they should seem to countenance the keeping of this time, herein I had a temptation to be offended also, tho they kept a private fast that day—oh wt adoe haue I with a naughty heart!

21 Jan 6 77 at night after I was gone to bed, at my first sleep, I had a terrible dream concerning my son John, that he was fallen to the study of magick or the black art and that he had books of that sort, and that he plaid some tricks in my sight,—I was so affrighted that I wakened, fell a sweating, trembling,—begun to ponder of it, could not tell how god might leave him, they being in Scotland a great distance from me, it wakened me before 12 and I lay tossing with that dreadful apprehension till almost 2 a clock, and was ready to faint under it, oh what a night had I! at last god gave me power to resist it, I fell asleep, slept quietly till morning, and the day after being lords day I went on with my work without distraction had a good sabboth, blessed be god—

22 May 1 1677 parting with my dear and only brother at Halifax, appointed my son El- to bring him upon the way, he askt that my sister might ride behind him, I refused thinking his horse too little—he went with them to Soyland—came back, then I repented that I had not ordered him to carry her and goe with them to Ratchdal, it stuck so close to my spirit that it went to bed with me, rose with me. I was vext at myself, fretted, thought it would be interpreted unkindness, it workt strangely with me.—Lord humble me that I can lay to heart so much the want of a complement to warn

and be so little affected with real unkindnesses towards god—oh what a wretch am I !

22 June 6 1677 keeping a solemne fast at Wyke, preaching and praying affectionately, tho my heart was warmed yet my body was disordered, as usually it is after a solemne fast-day, for upon such days laying out myself more then ordinary in pleading with god, weeping and extending my spirits usually the morning after I am violently assaulted with a sad fit of head-ach, being now not so well able to abide it as I haue been, whereupon I haue a temptation to abate and remit of my zeal and fervency in devotion, and to be more moderate as I see others are, and that word comes in oft I will haue mercy and not sacrifice, but when I consider of the saints weeping, pouring out their soules like water before the Lord, crying mightily, effectual fervent prayers, being in an agony in the duty, and withall consider the curse upon these that doe the work of the Lord negligently, I dare not doe otherwise, if god help, whatever becomes of this poor carcasse—

23 on Lords day Aug 5 1677 I was to preach at Leeds for Mr Streaton, and preaching in the forenoon at Mr Elk : Hicksons, there was a great number, upon wch my heart was something puffed up, but in the afternoon at the new meeting-place multitudes came, still my spirit was too highly exalted, with vain popular applause, they sd there was more then had been seen in it, since it was built, on munday god helped to frame a letter to Mr Streaton, at a meeting to wch they subscribed, wch I thought was well done, still I was the more advanced with high conceits of myself, many also came to see me, several invited me to their houses to dinner, and then upon the wednesday at lecture there was a great assembly of all sorts presbiterian, independent, prelatical, Anabaptist of all sorts, strange faces, that never were there before, W H being an Anab : being askt how he likt me ans : who can chuse but like him well, he is a wel-accomplisht man these things coming to my eye and ear did too much tickle me with vain-glorious conceits of my self, so that I came home on thursday big swollen with overweening thoughts, but reflecting on it the morning after in my retirements, I fell down on my knees, and humbled my self for the pride of my heart, as Hezekiah, 2 chron 32 26—god debased me in my own eyes, oh what a wretch am I, that can be so soon swelled with popular applause, Lord pardon me—and for

all that admiration not all those people at that rich place bestowed so much as a penny on me, except one woman (once a house-fellow with me) that gave me half-a crown god seeing it not fit that I should haue both profit and honour at once, lest I should be exalted aboue measure, withall convincing me how little available vulgar praise is towards necessary supplies—but no matter of either—so that good may be done—

24 Saturday night octob 27 1677 lying waking in my bed, I had abundance of vain roving distracting thoughts the occasion was this my sons brought two horses out of Scott. we had made a shift to keep them in summer and had made exchange of two, yet I had 3 and could not sell one, I was perplexed, knew not what to doe with them all, one while fretting that nobody would buy, and again torturing my self that I had parted with my old horse, trifling businesses had begot great distractions, kept me waking some hours, to little purpose, profit, oh how little able was I to gather in my thoughts or to fix them on good objects.—Lord pardon wt are poor wormes, wn god leaues—it was an ill preparative for sabboth ensuing, oh for humbling grace!

25 On thursday feb 7 1677–8 there was several friends kept a day of prayer at James Holsteds for him and his wife, they being marryed the day before, god graciously helped J B in prayer, my heart was much melted, immediately after I went to prayer, and being to goe away, the wife and maids passed through the room where we were into the buttery, preparing meat, I was upon my knees distracted and much troubled with those passing to and fro, it workt upon my spirit, I could not goe on, but hem'd beckoned my wife and desired her to tell Anne to joyne with us for I would not eat, so they came in, but this troubled me—Lord pardon, the day after at my house in a fast immediately after I was begun, such a thought was foysted in, but god gave me victory, blessed be god—

26 on friday feb 15 78 we had a private fast for the nation at Mr Dawsons, when J K and J B were excercised I thought they prayd not so profitably, suitably affectionately as I desired, and having Mr Jenners book of Wilf impenitency in my pocket I read in it while they were at prayer, but god much withdrew from me in the conclusion of the work, wn I was excersised, and herein god was righteous, my conscience smites me, Lord humble me, help agt such a base slight, censurant, hypocritical spirit for the future—oh how little good are we like to doe the kin

dome—its true I had words enow, but my heart was not affected :

27 Of late I haue had more to doe about matrimoniall cases then I haue been concerned in all my life before in the time as to advice, &c this is March 20 1678 : viz

- 1 James Holsted, Anne Bolton, now marryed,
- 2 Will : Clay, Mary Wilson marryed,
- 3 Benjamin Butterworth, Martha Brig, marryed,
- 4 Will : Sugden, Sarah Rushworth, broken
- 5 Mr Jo : Brooksbank, Mtris gathorn, broken
- 6 John Robuck, Judith Hanson, broken
- 7 Mr Oates, Mtris greg—broken

in this last I am conscious to my self of a failure, for Mtris greg writ to me for an account of him, because he makes suit to her daughter, she is to haue a great portion tis sd 2,000li—she ordered me to send my letter by him, I did so, and writ a little too favourably of him : wch may tend to incourage her to the watch, wch I am afraid will not prove comfortable, I was afraid he might open the letter and turn my enemy—I am afraid I failed—Lord humble me—

28 keeping a solemne fast with Mr Cotes at Wath Apr 30 78 where Mr Milner, Mr. Johnson prayd Mr Cotes and I preacht, and prayed, being reserved to be the last, and they leaving me but little time, whereas I had much to speak, my spirit was moved, and I was tempted to think they spent not the time so profitably as my naughty heart imagined I could haue done, but they carryed on the work profitably—only my pride and the applause of several lifted me up, and I confesse the day after at Mr Roots, where he and I preacht, I had the like vain and vaunting risings of heart—Lord humble me for the pride of my heart,—possibly I doe wel (yet why should I say, tis I, and not rather the grace of god thats with me), but pride is in danger to marre and fly-blow all : oh that pardoning grace may cover and awe all I need it :

29 On Lords day may 12 1678 my wages was collected, and I took it up into my study that evening, and had an itching much to see what was brought, I begun to count the money, reckon it up, set it down, and order it, I did it with some hesitancy, yet went on, my conscience accused me of breaking the sabboth thereby, I was ashamed god helpt me to repent of that sin, and resolute by his grace to doe so no more, remembering Isai 58 13—Lord strengthen.

OBSERVABLE PROVIDENCES

RELATING TO OTHERS.

There was one Capt : Clark that lived in London in the sicknes time came down to Nottingham, where he dyed, left a wife and son, his wife is married again, the son hath been something unruly, addicted to vain expences, had used to steal tobacco out of his own fathers shop in London, and sell it to maintain his prodigality—his father in law sent him to school to a non-conformist minister, about 4 miles off—the master after a while saw his wild courses, endeavoured to rectify him, but could not, sent for his father in law to come over, he told him he must take his son home again, for he could doe no good with him, he intreated him to let him stay a while longer, make further tryal, he yielded, but the boy was dissatisfied, bec he got not mony enough to spend, light of Dr faustus-book, found his way of getting wealth by a covenant with the devil, got the words of the contract there expresst, went to the back-side of the orchard one evening, graved the words on a pale with his knife, sprinkled his blood in the letters, and subscribed his name—went in, slept little, was troubled at what he had done, rose early in the morning, thinking to cut out the letters, but coming thither the pale was gone, he was more affrighted, kept solitary, sitting in his chamber, a motion comes into his mind, to rise and walk out to such a back-lane, he did so, there he met the devil with a bag of mony, who sd pretty youth, wt aileth thee to be so sad ? thou art kept short, and its pittie thou hast not mony to spend but giue thy soul to me and thou shalt haue mony enough, and I know thou art troubled in thy learning, but thou shalt be the best scholar in the schoole, and able to teach thy master,—the boy was sore affrighted, said nothing, but offered to goe away, the devil called again and askt him what he would doe, at last the boy sd he would consider of it, the devil would giue him a sign, and told him as he went up starres into his chamber if he laid down one shilling, he should take up two, wch the boy tryed, keeping his eye upon it, and took up two, the devils shilling he resolved to spend first to try if it was good mony, and it went current, but the boy begun to be troubled, told his master the whole story his master sent for his father, the father came not, but sd its but some of his old tricks, the master sent again, signifying that it was an extraordinary case, he came, the youth down on his knees and told

all, desired their help, prayers—the boy reformed exceedingly, prayed much, one night was praying, the devil came, bad him giue over, he would not, the devil threatened to bring the pale, he prayed still, leaning on his bed-side, the bed lifted up leisurely till it was beyond his reach, he then rose up, opened his bible at gen. 3 the seed of the woman—shal—laid it on the bedside, the bed came gradually down again he fell to his prayers, is very penitent, expresseth his great desires to be a minister. 1 that he may glorify god as he hath much dishonoured him. 2 bec he hath a sufficient estate to maintain him (having 140li per an) that he need not be under temptations in that calling—this Story Mr Whitehurst a non-conformist minister told at flansit—having had it from good hands at Nottingham, himself—Mtris prudence Hatfield sth since that she heard this youth preach in a private-meeting in Nottingham, since Micalmas—he is not yet seventeen yeares of age,—1672 : this story is further confirmed, and at this instant june 18 1674 he is a preacher towards york, an eminent man, but is much troubled about the pale, that was taken away.

2 On Thursday, shroue-tide so called, at York the prentices of the city being at liberty for recreation plaid in the minster-yard, throwing at a cock, just before Dr Lakes door, the Dr in a rage went out to them, told them they should not play there, they told him they would, he in anger struck at some of them, broke their heads, the boys were in a rage at him again, tore his gown off his back, into several peeces, hanged some parts on a pole, and cryed out, who wil list themselues under the black colours ! they presently increased to a multitude, went to the house, broke doun glasses standens, made a fair entrance into the house, and defaced it, that its judged 20li will not repair it as it was, they entertained them friendly in the house, fetcht them bear, but that would not serue they wanted the Doctor, but his wife had lockt him up in a chamber,—he sent to the Lord mayor, and governour, who sent souldiers but they durst not attempt to meddle with them only intreated them to scatter, wch they did after they had rallyed a while, this was feb 11, and upon friday feb 14 the boys got again into the minster-yard, just before Dr Lakes door, and there strolled out amain, and provoked him or any other to disturb them, but all was quiet—an ill omen—1672-3

3 Mr R Longley of Priestley being very sick they sent for

me to come visit him twice one Lords day, viz feb 16 72-3 I went timely in the morning, and after preaching at night prayed with him both times, for he was very ill, and as was judged near death, then prayed and religion was good, but upon thuesday following when I went again, he was much better, in hopes of recovery, and wⁿ I then tryd to speak of spiritual things it would not down, he was sleepy or heedles, I was not then desired to pray or praise god with him, formerly in his sicknes, (wch haue been many of late) he had more sensible expressions and peremptory resolutions of reformation then now: in this sicknes he hath been wonderful stupid and indeed (as al say) it was a sad surfet got with sore drinking, for he hath been a man of great strength in drinking sack, brandy, strong waters, and ale, particularly a while agoe one Mr Hawkins inn-keeper at the star in Wakefield and he had a sore fit of drinking and falling out that Hawkins is dead, since, upon it, wch affrighted this his companion,—and it seemes he is better but I can see little hopes of a better spirit or life, sometimes god reserues from a lesser death and judgment to a sadder and more remarkable, as Lots wife,—I fear the effect of this from pro 29 1 : he is a man of great trading and vast wealth and I am afraid of much guilt—god hath heard prayer for him in recovery—oh that he would also hear for working grace !

4 Dr Hook desiring me to let him haue a sight of my licences I consented and sent them to him by Jonathan Priestley, who made scruples and pickt quarrels, but seeing that would doe no good, he said tell Mr Heywood I want my dues for 9 or 10 yeares last past, likewise he spoke of the same to John Stanchiffe, accordingly I sent J. S to him, who upon monday march 31 73 went to him to pay Easter reckonings, he laid down 5s, the Dr told him it was not three fines that would satisfy, they then fell to reckoning and it came to 7sh for 11 yeares so he paid him but together therewith they had abundance of arguing and hot disputes about all things—the Dr told him I had not curam animarum, that I had nothing to doe to preach, if I would preach I must goe into the mountains, or plantations where there was need for theres no need here, that we set up altar against altar, made separations, rendered their preaching contemtible what we could, sd the church of Engl had been sufficiently indicated, my friend askt him wt he meant by the church of England : he answ : all but the papists

and separatists,—he told many egregious lyes agt us, as that we would not hear them, or if we did it was to catch, that in my meeting-place some walked, others talked, others slept, &c I may say the Lord rebuke this accuser of brethren—

Mr Horton having erected a meeting-place in Sowerby and I having procured a licence for it, he desired me to begin the worke of a weekly lecture there on thuesday May 6 73 wch accordingly I did, he purposing to haue the help of 4 of us, Mr Bentley, Mr Dawson, Mr Root and my self, I preacht on that text psal 86 wlt shew me a token for good &c the Lord did affect many hearts wch was a token for good, but satan is busy when any good work is carryed on, Dr Hook of Halifax was much offended, and the saturday following sent Mr Horton this following letter—Sr I hoped to haue met you with your minister on wednesday at our church and after with your brethren the feofee of Mr Nathaniel Waterhouse at the lecturers house, but I suppose you were so full with the 4 houres excercise at the dedication of your new-built cottage (as you formerly calld it, now turn'd into a synagogue,) that you could not digest the prayers of our church and a sermon there the next day, had I seen you then or foreseen your designed meeting, I should haue been so bold (as my pastoral duty binds me) to haue asked your authority, to that end I was to wait on you at your inn to day, but you being gone home I sent after you this messenger, on the same errand, if you haue authority, I desire you to shew it, and that before the next meeting (wch I hear is on thuesday next) and I haue done, if you haue not I require you to desist, your act (however you judg it) being a sin, a scandal, a schisme, a danger, and so you will find perhaps sooner then you expect : if you shal please in thankfulnes to god who hath increased your estate to express your pious charity you may doe it more piously in making an addition to the chappel of Sowerby : I giue you this timely intimation and caution in christian charity and expect your present answer :

5 this honest gentleman being a member of our society and the Supper-day being the day after, at night after all was done he read this letter, craved our advice, we thought it was best to shew his licence to justice farrar, and to send him the answer which he had writ and shewed us, on munday, it was indeed a very sober christian answer to so angry a letter giving him an account of the reason of his not meeting the feofees, because

there was no meeting appointed by the steward, and it was not the quarter-day, telling him of gods command for preaching the word in season and out of season and of the kings indulgence and particular license for that place, withall professing that what he did was neither in opposition to or prejulice of publick ordinances upon the Lords day, to wch he bore a due reverence, and at wch he gaue attendance, but it was to redeem a little time for gods service and the good of soules according to liberty graunted and withall saying, that if he rightly considered the great abounding of sin, and necessity of sinners, he would see a need of obeying that command, cry aloud, spare not, lift up thy voyce like a trumpet and shew my people their transgression and the house of Jacob their sin, and would thank god for such as would help in that good work:—this is the substance of the letter he designed to send him: how it will take god knows but ceartainly he hath little reason to find fault with his slighting of the public ordinance, for as he attends dayly these at Sowerby (except when he comes perhaps once a moneth to us) so he is not behind only in contribution, giving Mr Booker minister there 8li per annum: and besides he giues 10sh a sermon to the ministers that preach this lecture in the new meeting-place: blessed be god that hath raised up any to consult and promote the welfare of soules in so evil a time, and let the good hand of our god be upon us for good, that they may not cause us to cease, we wait upon god for the result of these affaires our dear brother Mr Dawson is to preach there this day, being May 13 1673: he preacht quietly and so did Mr Root, Mr Bentley, myself again and so it continues yet successively.

6 The great Duke of Buckingham, coming into the country to get volunteers to serve his Maj'ty among the rest of the places he came to, viz York, Leeds, Otley, Skipton, Wakefield, did also come to Halifax on Saturday night, being May 31 73 was at Halifax church June 1 1673—at wch time Dr Hook was absent at Rippon to preach in his prebends course, but had provided Mr Wood of Rippenden to preach for him, but Mr Lawson the lecturer would needs goe out of his road (being the afternoon man) to preach before the Duke in the forenoone, he prayd not but bid-prayer (as they call it) i e doe you pray for such and such things his sermon was (as all judged) pittifull stuffe, he was often out, and spoke non-sense, about wch after-

wards the Duke uttered some words of displeasure to Lord fairfax; they had given the Duke the new common-prayer-book, and old Gill the reader had an old one, wherein Mary Q mother was, Gill read on, and prayd for her tho dead, wch the D made a jest of in the afternoon he would not goe to church again, but towards night walkt up to the gibbet that people might see him, he lodged two nights at Dr Maudes. the town made a collection and bore his charges there he inquired if there was any non-conformists therabouts the Dr ans yes many he told him it was the kings pleasure they should haue their liberty.—Mr Bentley being with Lord Henry fairfax told him of several of Dr Hookes expressions from pulpit agt the non-conf- (as that they murdered the king &c wch I haue by me in writing) my Ld told him he was heartily sorry the Dr was not at home, for his grace would haue given him a rebuke, as indeed he did Mr Cook at Leeds who complaining of fanaticks meetings, the D. broke out into a passion, and swearing, bidding him be gone, he had nothing to doe with either of them, but to get souldiers for his majesty—the like was his carriage towards them at York, and wn they were long in their latter service and organs playing he pluckt up and left them before they had done and went his way—he got some hundreds of souldiers in Yorkshire as other Ld Liutenants did in other countys, and they are all to meet at a generall Rendezvous upon Black-heath, where they haue built tents, and there the king is to view them but what use must be made of them, god knows, ceertain it is we haue had a dreadful fight with the Hollanders at sea upon wednesday june 4 wherein multitudes of men were slain on both sides, and abundance of wounded men are come into our harbours, theres further resolutions for war, Lord cease this bloodshed among protestants I may say as—Jer. 47 6 7:

7 On Lords-day june 15 1673 there fell out an observable passage at Sladeburne in Craven While they were in their publick devotions at church, there fell out a dreadfull thunder and lightening, wch affrighted the congregation exceedingly it broke the clock, rumbled terribly in the church so that the congregation made a tumult to get out at the church-doores, and were driven on heapes with striving, there was sad confusion, I cannot yet learn a full account of the particulars of it, but I am credibly informed that Mr Parker and Mr Stringer

(two justices of peace) being in the church shakt off sparkes of fire from their cloths as they sate, yet I hear not that any were killed therewith—

8 It seemes there is an Act of Parlt this last session that such as haue any office or places of trust civil or military, shall receive the sacramt in their parish church according to the custom of the church of England wch shal be signified by certificate and witnesses &c the justices of peace at the next quarter sessions, where they goe also to take the oaths of allegiance and supremacy: Now there is at Halifax a free school that hath an ancient charter from Queen Elizab. and it seemes its lately renewed, for this school there are 12 governours, Dr Hook, Mr Horton of Sowerby, Mr Jonathan Hall, Mr Sam: Lister of Shibden-hall, Mr Robt Ramsden of Stony-royd, Mr Henry Ramsden of Ealand hall, Mr Danl Greenwood: &c—these had notice to be at the sacrament at Halifax june 29 73: but the day before being saturday they met to consult what to doe, and though several of them resolved to be at sacramt, yet not upon that account as governours to get certificates for their receiving, Mr Horton, and some others were glad they were so unanimous, for they were resolved not to goe upon others accounts,—so they forbare—yet there were some that must goe upon other accounts as officers, as (I suppose) Mr farrar justice of peace, Dr Maud master of the chancery, his brother Mr Samuel Maud an attorney, Mr John Richardson, and some others. When the Dr was administring the sacramt, he went up to the high altar, or communion table within the railes in the chancel, and ordered the clark John Wilson to give notice, that whosoever expected Certificates must come and kneel at the outside of the railes and so receive the Sacramt,—they sate still and offered not to goe, notice was given agen, then they went up—some say about seven persons, and so received, but as they say little fit for such a work being in a confusion, and being trepan'd to it,—Dr Maud sth the devil himself could not hane invented a more politick fetch to cheat them:—but Dr Hook is much offended at the governours of the school for not coming to, or not coming up at it to the railes the day after they had a meeting at the freeschool but he would not come—what the issue therof will be, god knows—but the Dr preacht at a strange rate that day agt preaching in houses, utterly condemning it, saying it was a dishonour to the gospel that its preacht in houses:

9 On Thursday July 3 73—Mtris Brigs at Boystown was buried, the invited guests waited in that house most of them 5 houres, and had nothing but a bit of cake, draught of wine, peece of Rosemary, and paire of gloues, contrary to the custome of our country, wch did not please our people, they had given them notice to come at ten a clock, had the sermon at three, Dr Hook preacht, commended her highly, but especially for receiving the sacrament at his hands upon her sick-bed, after wch sd he her doubts vanished, her feares were dispelled, her heart satisfied, and comforts restored—how she came on to these principles and practices I know not, but sure I am she was not long agoe of a different mind, when she sate down with us at the Sacramt at Coley-hall, and travelled before that into Lanc to Denton to receiue it, and was exceedingly prejudiced agt the vicar, talkt much agt him, though I did not like that—I guesse Mr Jonathan Hall and her daughter Betty Brigs, being late got strong converts to the prelatieall way, had great influence upon the old woman,—she had taken much pleasure in buildings, orchards, gardens, &c—but is gone, hath left all—some strange pas— about her death—

10 A strange and wonderfull providence hath fallen out at Norwood-green this day being June 26 73 Thomas Oates having sunk a cole-pit near his hous (the house where formerly I lived) let down one George Harrison to get out some water that was in it, being got to the bottom his breath was almost gone with the damp, he called to be pulled up again, they drew, but as he was ascending, he let hold of the rope goe and dropt down to the bottom.—James Oates (Thomas Oates son) one of our conference young men, was let down to help him up, who striving to lift him up in the bottom, fell under him (being overcome with the damp) and there they both lay in the bottom, they cryed out hideously at the top, many people flockt together, and there was a fearfull outcry and uproare, they could not tell that they were aliue, but that Harrison made a moaning noyse Tho : Oates cryed out will no one goe to fetch my child out of the pit ? at last James Mitchell was willing to be let down, but coming near the middle his breath beginning to be stopt, cryed out to be pulled up, who coming up lay overpowered at the top, panting for breath a good while, at last they persuaded one William Whitiker to goe down, he did so, and stirred in the water (tho I know not whether he was at

bottom) perceived they were aliue, the rope was let down, G Harrison was drawn up, aliue, onely his head wounded with the fall, then they drew up James Oates, who went by himself into the house was laid upon the bed, both of them through the wonderful power of god aliue and likely to liue, blessed be god, an old man (experienced in these cases) told them since that stirring in the water did help against the damp,—however it was a strange deliverance worthy to be perpetuate:

11 Mr Nettleton of Thornhill-Lees had been at Sir Tho: Wentworths of Brittain-hall, upon munday being june 30 73 with one Mr Gee a schoolmaster, a candidate for the curateship of Thornhill, they riding together, not far from Thornhill, Mr Nettleton said, you shall see how my horse can pace, he put forth, having a good beast, he presently stumbled, fell, threw his master over his head, brake his neck, he never spake word, but dyed in the place, buried on wednesday he was 70 yeares of age, a great schollar, had sometimes preacht, pretty civil, charitable to the poor, a great stickler for the Bishops way, had 8 daughters but no son, sold his land, distributed it to his daughters one Hobson of Sheffield bought it, who had onely one daughter who run away with a musitian—

12 Aug 12 73 at Ratchdale two women were sitting by a fire-side an old woman and a yong, the young woman had a child upon her knee was rocking another in the cradle, lightening came in at the window, struck her, she cryed out only of her foot, oh my foot, and dyed within two houres :

13 On wednesday night Sept 10 and thursday Sept 11 1673 there was the greatest flood that ever was known in the memory of man, it hath broken and taken away many bridges, as Otley great bridg, Colne, midle-bottomes, &c it hath reckt and carryed away abundance of corn and hay, especially corn, that was shorn standing in the hattocks, one Naylour of Clifton hath as they say 60 pound losse, another at Woodhouse it stopt in Sr John Armitages land, he sent his wain, led it home, would not give the owners a sheaf, hath been an incredible gainer, a wain, and wain-load of corn were seen to go down Calder, also two oxen, and betwixt them a woman was seen to goe down, drowned, having a red wastcoat, and blew coat, sometimes up, sometimes down in the water, the water at Brighouse came into the houses, several poor people in great danger, an old man ventured to the middle into his house to

fetch his old lame wife out of bed, both were saved, but he is sick, —several frightfull incredible storys are told of the mischief waters haue done, many persons lost: one Birch a boy of James Brookesbanks going for bark upon friday near Huthersfield, went over a bridg as he went, but as he came back the bridg being gone, he attempted to ride through, fell off in the water, was carryed a quarter of a mile, a man seeing him took one of his horses, rid into the water got hold of him —he is got home aliue—

14 Samuel Wadington had a son called Henry about 18 yeares of age, who was not very witty and bec he could not doe his work so wel as the rest they dealt something sharply with him and struck him, upon thursday Jer: Brooksbank being in the house was discoursing of the great rain, and hurt done by waters, the yong man suddenly went out, they lookt not presently after him, but wn children come from schoole they found him dead in a ditch—this was Sept 11 73—(next neighbour to that John Holden that kild his wife Aug 27 73) he was buryed on Saturday sept 13 73—

15 On friday Sept 12 73 there was one Mr Ramsden of Greetland, son to Mr Ramsden of Howarth at Halifax with his wife, his wife was coming down town, and one Isaac Hopkinsons son of Sowerby was riding up the street, his horse was frightened (some say by butchers, others say by a dog) but he pulled back, and could not hold him, cryed out to this woman to get out of the way, but she was heedles, looking at some things in her apron, bought at John Brearcliffs shop, but the horse came full but upon her, threw her down, trod on her, she lay with her coats up very shamefully, the horses feet were fettered in her cloaths, the man leapt off, was the first that took her up, they carryed her into Mellons, she was not sensible there she lay in extremity of pain, from friday to Munday, on munday morning Sept 15 she dyed, I saw her husband this day, he wept, theres a jury to sit this afternoon, they bury her to morrow being thuesday at Ealand, because she was with child within 8 or 9 weeks of her time, and cannot be kept, its a most sad providence. Mr Ramsden doth violently prosecute this Isaac Hopkinson at the assizes to get him hanged, the reason he giues is this, otherwise sth he I cannot get another wife—sad reason—

16 I am credibly informed by sufficient testimonys that this summer july ——— was seen three suns near london, tho there

may be some natural reason, yet Swan, Spent mundi asserts also a supernatural signification,—p 131—and page 132 giues several instances of dreadful effects—out of Fuls meteors, Stones chron Lanquets chronicle,—of dreadful battels, contentions for crounes—vid—avertat hoc deus—

Upon thursday Sept 8 1673 there came to my house a poor ragged man in black, tho he had a good stuffe coat over all, my wife called out of my study to speak to him, he told me he made bold to call of me I askt him what profession he was of, he told me that he was a preacher, that his name was Hulmes, that he came from beyond Ripley, had been upon the Walls beyond York.—I askt him if he understood greek, he answered, no, I askt him wt authours he read, he told me, authours enew, but he needed no papers, for he carryed his bible with him, I further discoursed with him, but found him a pittiful ignoramus, understood no latine, talkt impertinently, would haue begged a pair of Stockings of me—I admonisht him for pretending to so high a profession without gifts or call, he sd he had sure gifts that had used it 16 yeares—I left him, Mr Furnace admitted this man to preach at Coley chappel Sept 21, wn he had done he desired church-wardens to collect something for him, but they not going, he went himself from seat to seat and gathered for himself some 7sh amongst people—

17 Sept 12 73 in the great flood Mr Lee of Lime sent his man to Mtris Hide of Hide-mill with Venison, all was overflowed about the bridg and water had worn a deep gulf, they bade him keep on the left hand, but he missing slipt in, and both man and horse went down the water, so the man was drowned—

18 that evening that the flood was 4 men stood by Stranguidge, near Manchester, upon a tree and some upper ground about it stopping the corn that went down, the water, but stayd so long that they could not get off, being compassed with water, and there were glad to stay till 11 a clock at night, then were fetcht off with horses, immediatly after they were gone, the tree and stack of corn and ground on wch they stood were all taken down the water :

19 Mr Mathew Hallows at Ratchdale (at whose house I lodged this week) having some land beyond the water, where his cloth is tentered, and the bridg being broken down, useth a tub to swim over in, his men oft use it, I saw one goe over in it himself would passe-over, with a boy, being both in the middle the

tub went a little on one side, they leaned to the other, it typt down, they fell in, and but that he could swim, and got hold of the boy, that had both been drowned, blessed be god for that providence :

20 Mr Banister Hulme (son to my old schoolfellow Mr Will Hulme now justice of peace) went to school at Manchester, tabled at my brother Hultons, had been squabbling with a boy at schoole, came home complained of his head, vomited before he went to bed, grew worse, his parents sent for, Doctors came applyed many things to him, he grew frantick, sung much, could not be held in bed scarce by 4 lusty men, tho but a youth of about 17 yeares of age, Dr Anderton and Dr Chadwick almost martyred him with plaisters, leeches, shaving, clisters &c yet confessed they understood not his disease, at last he dyed, was buryed at Manchester Sept 11 the day of that unparaleld flood, he was their only child, extraordinary dear, his mother is almost distracted with excessiue grief,—his father hath been something debauched, tho of late much reformed, yet exceeding devoted to conformity, the first work he did after he was justice of peace was sending good Mr. Wood to Lancaster jayl for preaching,—he hath said of my brother Hultons house, wch is his, that he had rather see it afire then haue it hold a conventicle, who knows what this dreadfull blow may doe upon my old companion.

21 On Sabboth-day octob 19 1673 One James Murgatrods wife of Clough-top near Luddenden, having two daughters come out of Lanc: to goe to the Shereturn (or faire) at Halifax the day after having that Lords day laid out pewter to change there, she was saying she must goe to seal at the sale of some land, wch was hers by inheritance, tho she had sold and seald away much, and had protested, sworn, and wished fearful imprecations agt her self if ever she sealed at the sale of any more she wisht she might never liue to doe it—yet upon her sons imprisonmt, for his release, yeelded, the day prefixt was munday octob 20—that night she went well to bed, one of her daughters snored she askt if she was not wel, but her self ruttling in her throat, her husband askt how she did she spake not, he rose to light a candle, but by that time he came to her she was dead—she was buryed on wednesday at Luddenden they spoke to Mr Town to preach, Mr Paul Bairstow minister there got the keys, said he should not preach there, yet they got into the church, Mr Town of Heptonstal read prayers, a

note came, from Mr Bairstow to acquaint him he would cite him if he preacht, except he would giue him 5s—but he did preach, they brought the matter before Vicar Hook being then at Ewood (Mr Farrars house,) who sd he would not meddle betwixt them, withall told them that what poure he had in pulpits in the viccaridge he had deputed to the curates, and he knew no reason but their own minister should preach at the funerals of the rich, since he read the prayers at the burial of the poor—but still the contest continues :

22 the last week being the first week in Nov (the day I am not ceartain) Henry Taylour, my neighbour Capt: Hodgsons man, coming out of Craven, with some cattel that had been summered there, as he came home, there overtook him a man on horseback, went by him, afterwards two men, wn they came upon a moor the two men fell a shouting and hollowing, Henry Taylour wondered what the matter was, they pointed and bade him look, and there he saw as well as they the man that rode first lying with, in the act of uncleannes, his horse standing by, just by the rode, they passed by and left them togather the woman he saw took her kit or pale and went towards a house and the man overtook him again, he then markt him well, the two men were Halifax men, but would not (or could not) tel who that abominable beast was, but the Saturday after, Henry saw the fellow in Halifax, and inquired who he was, he was told it was one James Murgatroyd, one that had sold wool in Halifax : Oh horrible wickednes ! oh prodigious impudence in sinning ! surely the Ephah is near full :

23 Munday morning Nov 10 73 there came an apparitour from York and another from Halifax and apprehended James Brooksbank and Robert Ramsden (two of our members) upon a writ de excommunicato capiendo, the occasion wherof was their refusing to take the church-wardens oath, though they faithfully served the office—when they were excommunicated (as they call it) they consulted with us what to doe, fearing the capias, we desired them to send to York, and get it off if a little mony would doe it, but Dr Hook (our goodly vicar) had put a bar in that so that it could not be done, so that its run up to this, and this day Nov 11 they are gone towards York castle, (togather with one Joshua Smith of Sowerby a Quaker upon the same account) wch they must doe unlesse they would

haue given 8li a peece for their release, god almighty goe with them, we had a solemn day of prayer at Will Clays, the same day they were taken, and so sent them away with prayer—Upon Friday night they both came home, were not in the castle, but at York payd their 6li a peece to Flaxby the apparitour général, and so were released, blessed be god : R R called of me—Nov 14—

24 Abigail Hardger, living with Mr Horton at Sowerby, several yeares, would needs come away from them to her sister Hanna, tho her master and mistres were agt it, and her sister, and all her friends, but she did come, giving some poor frivolous reasons of her remoue, when she had been a while with her sister it was whispered among women that she was with child, she grew big discernably, her sisters told her of it, she was wonderful sturdy, and angry, could not abide their talk, went suddenly into service to Nathan Kershaws, there stayd a while, then went to Henry Bentleys in Sowerby, stil increasing in bulk, Mr Horton spoke to her, to know how matters were, she absolutely denyed, her brother Samuel laid it home to her, she denyed it with dreadfull imprecations,—at last women would search her brest, found milk, she then confessed, they got a license, were marryed at Halifax to that man viz one Thomas Wilkinson Mr Hortons man, she wanting but 7 weekes of her time—Dec 24 73 shortly after their marriage we had a solempne day of fasting and prayer, at her sisters, she was there I talkt seriously to her, she wept bitterly, I askt her what most troubled her, poor creature she told me, that she had so sinned and shamed herself that she could not goe among any company : god helped me in discourse to beat upon her a weightier thing than that viz the offence agt god, and indeed all that were there were wonderfully affected with her case, she blubbered and wept much, but god only knows whether it was a kindly repentance, oh that god would now strike in, alas she hath been a wilfull wastful creature, was a great grief to her mother, her father was a choyce christian, my ancient intimate friend, oh that god would hear prayers for her, who knows but god may overshoot the devil in his own bow, and take occasion from this fall to raise up her soul by grace—

25 This day being Jan 3 167 $\frac{3}{4}$ Dr Hook hath a son buried at York, that was apprentice there, and within this half year he had a son apprentice at Wakefield dyed there, as not many

yeares agoe he had two daughters buried both in one year of a violent feaver—and himself hath a sad disease upon him called piles or the Emerods, by all wch they say his spirit is much moderated, Lord doe his heart good by all :

26 this day Jan 22 1672-3 I was sent for to visit and pray with Susanna Brooksbank of Shelf widow I came thither found her paind yet sensible, askt her some questions, wch she answered, desired me to pray with her, I did so, tho my heart was not so affected as sometimes, I was much straitened,—immediatly after prayer, she begun to draw away and presently expired, in lesse then half a quarter of an hour, tho ecchoing to every petition sensibly, I wondered, was much affected to see so sudden a change, from a ruddy, groaning and stirring body, to a white spiritles carcasse in an instant, I went from home after ten, was at home again about 12 : oh wt a change doth death make ! she begun on munday, dyed on thursday, they call her disease, Domine miserere mei : oh that hearts were affected !

27 on tuesday Jan 20 1673-4 one Hanna Worrel liuing in Market-stead-lane in Manchester hanged herself, her kins-woman was gone out to get a little starch, having laid all out of her way wherby she might hurt herself, the neighbours went to the chamber-door wch was made fast, suspecting nothing, presently after they lookt in at the key-hole, saw her as they thought standing by a cupboard, they broke open the door, found her hangd in her filleting, by a naile that was for curtains for window, she having her knees bended bec. too low : she was a widow, had been an anabaptist, now inclined to Quakers, had been melancholick, attempted to make away herself before—

28 Isaac Hargreaues of Norwood green had been at Halifax on saturday Feb 7 7 $\frac{3}{4}$ came home sate him down, sd he was not wel, dyed instantly,—one Stanhup, a prodigal yong man spent 8sh at an alehouse newly marryed, the day after complained head-ach, laid on his wines lap, presently struck down and dyed,—several other sudden deaths I haue heard of—another woman in Lightliff making pottage fell down dead :

29 Mr Bates minister of Lightliff baptized a child in his oun house, March 1 7 $\frac{3}{4}$ and within an hour after dyed, was buried at Halifax on thursday following, Dr Hook preacht, commended him, yet was told at drinking the same day, that sometimes upon a sabboth-day at noone he had got so much liquor into his head that he could neither haue preacht, nor read

prayers sensibly, then sth the Dr I must retract my words :

30 three persons in Lightlife 2 men and a woman, brothers and sister, John, Micael, and Susan Jackson, all about 70 yeares of age—not aboue two over and under, had lived many yeares heathenishly, coming at no body, having mony, yet getting relief of the town, dyed near togather, al within 8 weekes,—suddenly, scarce any knew that any of them were sick—

31 God hath sadly broken us by death of several Nonconforming ministers, Mr Bath of Ratch-dale, Mr Skelmerden of Motram, Mr Jones of Eccles in Lanc—has been at John Knights at Stratford, on thursday, was ready to visit some sick on friday but told his wife he was not wel, stayed at home yet walkt out on saturday, was pretty wel, went to bed on saturday night at 9 a clock, dyed before 12 was buried on munday May 4 1674 of the stone as was judged—also conformists dye one Dr Harrison parson of Chedle, Mr Stanley parson of Auderly and Mobberly, Mr Stanninhaugh parson of Aughton Mr Warren parson of Stockport, &c death knocks at all doores—and mors sceptra ligonibus aequat—

32 about July 20th, 1674 there came out an order from the Archbishop (some say by the procurement of Dr Hook) to cause the old churchwardens of last year and new of this to joyn togather and present all these names through the parishes as did not receiue the sacrant at church,—a great bussle they made about it, several meetings, but could doe nothing, the Dr put them on, but at latter end, wn he saw he could not effect any thing, he told the old officers plainly that if they made any other presentments they were perjured, having given in the former upon oath, so they gaue their 5sh a piece to Dr Hook and Tho Cockroft to bring them off with the spiritual court—

33 betwixt Halifax and Bradford in the great high road, near Lamberts of the height, about 2 miles from my house, at one Mortimers house, (called for a by-name Primer) theres an abominable filthy sign set up, a man and woman, pictured, in a shameful manner Joseph Priestly of Boys toun caused John Aked a limner to draw it as lively as he could gaue him 30sh for doing it, the posts cost 7sh more setting up the woman is one Oldhams wife of Halifax, that this primer boasts he hath been naught with, they had a drinking-day in erecting it, Mr Rooks of Rhodes hall, and Mr Midgley of Headly, should haue been ther but would not goe they said they were ashamed of

it, Jos: Pri—and others were at that Priapus feast: E St: being there upon an arbitration told the wife of the house he wondred she shamed not with it, she sd she could find in her heart to bestow an apron upon her to cover her nakednes: travellers must just ride under it:—oh prodigious!

34 The ArchBishop of York Dr Stern, was desired to come to Leeds to consecrate Armeley chappel, that hath been built about 30 yeares he consecrated it upon Bartholomew day Aug 24 1664 was at Leeds several nights lodged at Mr Cooks the vicars house, he Bishopt (as they call) many thousands of people that came to be confirmed by the Bps laying hands on them, they kneeled by the railles, he read a prayer at the altar, passed by them after, and blessed them: there was feares he would haue prejudiced the nonconformists meetings but he did no hurt to them—

35 On Saturday Octob 31 1674 being Wakefield fair, Mr Silvanus Rich, of Bulloughs in Peniston parish, being in Wakefield, with Mr Sottwel—and others and hauing drunk too liberally, in the night being dark they were getting on horsback, but Mr Rich being mounted on a good mare, outrid his company, and came down towards Wakefield bridge there was a great flood, waters were lying out so they ride deep before they came to the bridge, he being alone, his mare missed the bridge, and went below it into the main river, wch some imagine was 5 others 7 yards deep, his mare swam, he kept on, tho sometimes almost off, they were both taken down a quarter of a mile down the water, at last she came to the other side in the fields, where being to mount out of the water the mare could not, he got hold of a bough so parted from his beast, the bough failed him, he got hold of another, stuck there and at last got out, and at last he spyed his mare got into a field, he went to her, got on rode towards Ponfret forwards home, light of a house, went to bed got his cloaths dryed, so came home on Sabboth day—a miraculous providence, and fair warning! I pray god it may awaken conscience, this man hath made a profession, entertained ministers and meetings at his house, but of late hath given over, often stays out late, comes home in the night, ventures through dangerous waters, Lord strike home by this providence,—

36 this day I haue a letter out of Lancashire that signifys to me a sad providence, this is Dec 29 1674 Thomas Topping

(an ancient godly Christian with whom I haue been long acquainted) riding over the water at Hacking (almost in the way betwixt my fathers house and Bolton) with his maid behind him, his maid fell off and was drowned, he was taken out, but dyed within two days—a sad bréach, an heavy providence, oh that it might speak some good to us—

37 I am told this same day by Sam: Wilkinson of Bramley that 2 of their toun is in the Cappencall at Leeds (my quondam prison) for stealing sheep, 3 men haue sworn agt one Mr Maurice of that town (an attourney) that he would haue robbed them, so he is bond over to the Assizes,—that Mr Green of that town (an old adversary of mine) hath his servant-woman with child, and he mentioned 4 or 5 more in that town, guilty in the same kind, and one of Hunslet (lately admitted into the society at Miln-hil, but one partakt with them) now its broken out, that he hath his servant with child tho he hath a wife and 4 or 5 children : oh general and prodigious wickednes :

38 there is a man that rides up and down the country in White apparel, that talks at an high rate agt ministers, ordinances, yea agt scriptures as in Engl—and praiseth the hebrew bible only, wch he pretends to haue skill in, he is entertained by Mr Cotes in Kildwick parish, and John Drake of Pikley—and others that pretend to perfection, Th: Liedge saw him yesterday in Bingley parish being Dec 28 74—he rides upon a lusty black horse, hath a dog with him, pretends to be without mony hath eaten nothing but roots this 14 yeares, drinkes water,—boastes that he baffled Mr Rither and several other ministers, he goeth to severall houses, they send for neighbours, he talks much to them, makes people admire him,—one man had crossed him in discourse, he took him by the hand, required him to kneel down with him, and let them pray that god would strike him that was in an errour, the man rusht from him and told him he thought he was a witch, wizzard or conjurer, would not meddle with him,—some doubt whether he may not be a jesuite—no body can tell me his name—oh the danger of ignorant soules from such forlorn wanderers !—

39 At Rastrick as I rode by there was a strange sign at an alehouse-door, the picture of a mans head with red cheekes black haire beard, looking pretty liuely as I rode by, and on the top of his head two great hornes that stand a great height—an ugly sight—

There were Roscendals at Kintley Green
& a Tetley at Kintley Green

just by upon the common they haue walled in a large bowling-green,—about wch gentlemen and others design to bestow 100li cost—they say—

Samuel 40 on wednesday jan 20 75 a yong man living at Jerem: Roscendals near Halifax was loading manure in a close by James Tetlaws, a child of this Jerm: Ros. that comes to schoole to James out of fondnes rode home behind the Hotts* as soon as he got on, the horse kickt the yong man ran towards the horse, who struck him on the belly, his cokens in at his navil, he went home dyed on friday—buried this day being jan 24 74: little I fear taken notice of—

41 Mr Copley of Battley a justice of peace, who was a very violent persecutor and made the warrant to strain upon my goods, fined several of his neighbours and was exceedingly mad agt meetings, being ingaged with Mr Bat (now dead) about hearth-mony, together with major Great-head (that perfidious wretch, guilty of so much blood, in the plot-busines) Mr Butterworth Mr Beaumont and Mr Th: Horton, hauing also been bound with them, haue sued Mr Copley and great-head and cost them in some thousand pounds, its sd Mr Copley is clapt up prisoner in London, he hath sent to convey away his goods, at the same time his Clark dyed, one Loft, (a bitter enemy to gods people), of a surfeit of drinking, this fell out about Feb 16 1674-5 just at the time when our licences were called in,—and about that very time Sr Thomas Wentworth of Brittain-hal (that had been a sharp enemy to us) fell blind

42 One Joseph Hinchliue and his wife being accused of witchcraft, and upon depositions on oath being bound to the assizes, he could not bear it but fainted, went out one thursday morning Feb 4 1674-5 hanged himself in a wood near his house, was not found till the Lords day, his wife dyed in her bed, spoke and acted as a christian praying for her adversarys that falsely accused her, was buried on Feb 4—before he was found,—I hope she was a good woman—

43 one Edw: Dawson a desperate man pickt a quarrel with one Woofendal a poor man, and killed him, tooke some present to clear him they are all imprisoned likely to suffer March 20 75 other examples see in my book with rough cover.

* Box-panniers.

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